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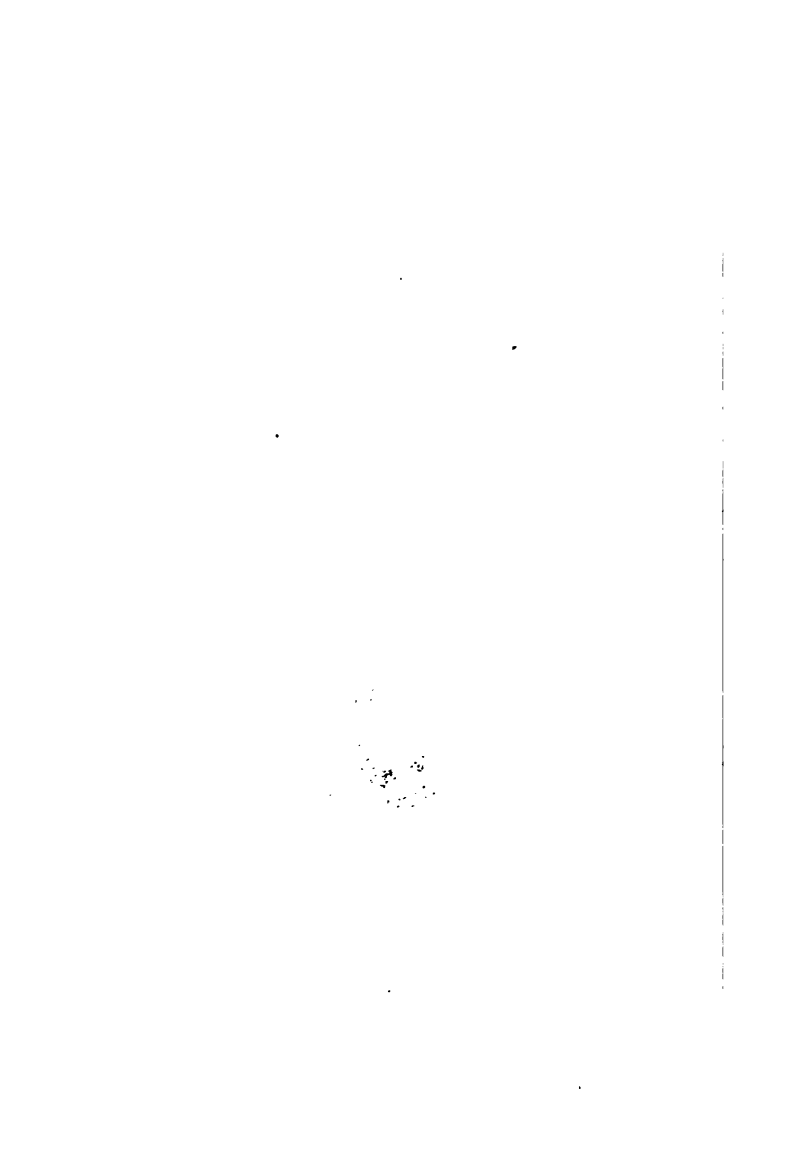
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THE
DEVOTION OF CALVARY;
OR
MEDITATIONS ON THE PASSION

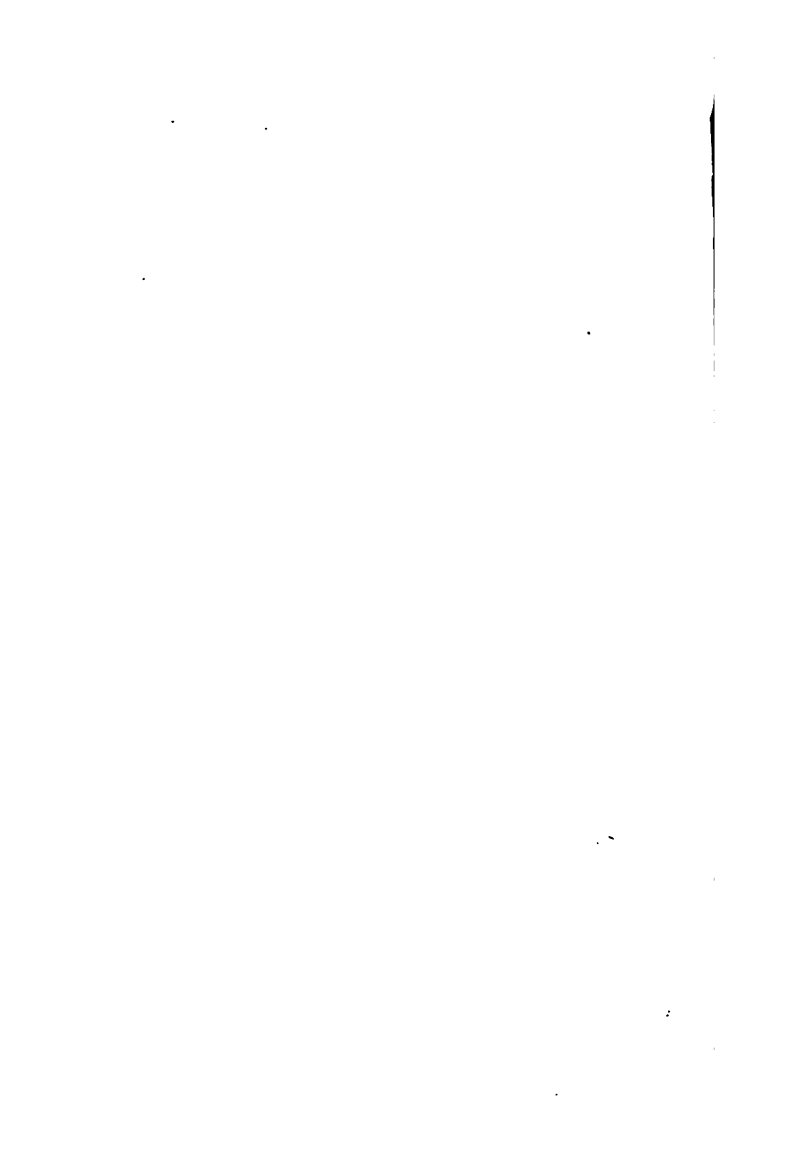
OF
Our Lord and Saviour Jesus Christ.

FROM THE FRENCH OF
FATHER V. CRASSET,
Of the Society of Jesus.

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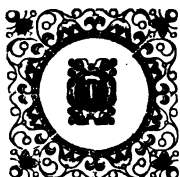




THE DEVOTION OF CALVARY.

FIRST INSTRUCTION.

ON THE NECESSITY OF MEDITATING ON THE PASSION OF
OUR LORD.



HE meditation on the passion of our Saviour is called the Devotion of Calvary. The prince of the apostles, instructing the faithful, and desirous of rendering them victorious over their spiritual enemies, recommends them, above all other things, to arm themselves with the thought of the sufferings of the Son of God, as an impenetrable shield against all their fiery darts. "Christ therefore having suffered in the flesh," says he, "be you also armed with the same thought."* In the epistle to the Hebrews, St. Paul exhorts Christians to put on the same armour, whereby they may be enabled to defend themselves in the combat, and be strengthened in their sufferings.

* 1 Pet. iv. 1.

"Think diligently," says this great apostle, "upon him that endured such opposition from sinners against himself: that you be not wearied, fainting in your minds."*

And, indeed, the thought of a God suffering and dying for sinners, is well calculated to detach the heart from the love of the world, to inspire it with a horror for sensual pleasures, and to render the sufferings of this life easy and agreeable. It heals the wounds of the soul, by the precious blood that flowed from those of his body; it represses the temptations of Satan, and puts him to flight; it fills the christian with divine consolation; it enlightens his mind, and makes him conceive great hopes of his salvation, by the knowledge it imparts of the goodness of God, and of the infinite value of that blood, which his Son shed for the salvation of men.

Our Divine Master has this devotion so much at heart, that he instituted the great sacrifice of our altars to perpetuate its remembrance; and St. Paul, his disciple, after having been taken up to the third heaven, says, "I judged not myself to know any thing among you, but Jesus Christ, and him crucified,"†—as if he had said, that he

* Heb. xii. 3.

† 1 Cor. ii. 2.

had learned nothing greater, sublimer, and more necessary for man to know, than the science of the cross, and the Devotion of Calvary.

And yet this science is not relished by all persons. There are some who do not like it ; either because they have their hearts attached to the riches, the greatness, or the vanities of the world ; or because they seek too eagerly after sensual pleasures, which are not compatible with the holy delights of Calvary ; or because they cannot suffer the reproach which this great model of patience makes to them ; or, in fine, because they cannot apply themselves to the contemplation of these mysterious sorrows, and do not find their hearts affected by them. This last is the ordinary complaint made by persons of piety, who, by a strange contradiction, seek only for consolations in meditating on the passion of their Lord, and wish to drink of the precious wine of divine grace, where he found only vinegar and gall.

To take from those who aspire to perfection this ordinary excuse, derived from the difficulty they find in meditating on, and applying their mind to, these mysterious sufferings, I will endeavour, in this small work, to shew them an easy method of occupying their thoughts with

the consideration of the sufferings of their Saviour, and of deriving from them abundant profit.

SECOND INSTRUCTION.

NEW MANNER OF MEDITATING ON THE PASSION.

THE Masters of a spiritual life teach many ways of meditating with fruit on the passion of our Saviour. The first is that of St. Bernard, who exhorts us to consider it, not as a thing that is past, but as one which actually occurs.— This is the sentiment of the church, which represents to us all the mysteries of our religion, as if they were accomplished on the day she commemorates them. “To-day,” she says, “the Saviour is born. To-day he dies. To-day he arises from the dead. To-day he ascends to heaven.” The second method is, to impress one’s self with the conviction, that Jesus Christ not only suffered for all men in general, but for each one of us in particular; that during the height of his sufferings, he thought on us, and had us ever before his eyes. This was the sentiment of St. Paul, when he said “he loved

me, and delivered himself for me."* The third method is taught us by St. Bonaventure, that great lover of the cross, and glorious imitator of Christ crucified. When we have considered his sufferings, he wishes that we should enter into ourselves, and be intimately persuaded that we are the cause of all he endured ; and that our sins were his executioners. This is a truth of faith, which is capable of softening the most hardened heart. The fourth and easiest method is, to consider all the circumstances of the passion, which are presented to us in the following lines of Father Suffren : " Think who it is that suffers ! Christ, the Word, the wisdom of the Father. What does he suffer ? Thorns, scourges, spits, the cross. For whom does he suffer these things ? For our salvation. Why does he suffer ? To redeem man from eternal sufferings. From whom does he suffer ? From his own people. When does he suffer these tortures ? In the vigour of age. Where does he suffer ? Before the whole world. How does he suffer ? No created tongue can tell. Although omnipotent he obeys, in love, silence, patience, and meekness. When God thus suffers, let man learn to imitate him."

* Gal. ii. 20.

Besides these four methods of meditation, there is another, which appears to me more suitable and convenient than the preceding. It consists in the application of the two senses of *sight* and *hearing*, and of the *understanding*.

To comprehend it well we must imagine that we are present at the representation of a tragedy ; we shall find that we do three things,—we *see*, we *hear*, and we *think*. We observe what the performers do ; we hear what they say ; and we reflect on their words and actions. Thus it is that people experience the sensations of joy or sorrow on witnessing such representations. We weep when we perceive a good man unjustly persecuted ; and we rejoice when we behold the scene changed, and fortune bestowing on him her choicest favours. Every word that drops is attentively considered ; and, in fine, the soul resolves to practise the virtues, and imitate the example she has witnessed ; which is the proper end and object of tragedy.

St. Gregory of Nazianzen has composed a beautiful tragedy in verse, on the Passion of Jesus Christ. When you prepare to meditate, be persuaded that you are about to assist at this tragedy, which made the angels weep, darkened the sun, rent the rocks asunder, and shook the

foundations of the earth. We must remark what passes in each scene ; hear what is said, and reflect on what we see and hear.

St. Augustin relates, that when the contest of two friends, who respectively wished to die, one for the other, was represented at Rome, all the audience dissolved into tears. And when we see the Son of God, the Creator of the world, the best of all friends, voluntarily undergo for us the most cruel, and most ignominious of all deaths, shall we not be affected at the view of his sufferings?—shall we remain insensible to his affliction? “O all ye that pass by the way,” says Jeremias, “attend, and see, if there be any sorrow like to my sorrow.”* It is Jesus Christ that speaks by the prophet, and who teaches us how we should meditate on his passion. “*See,*” says he, and by this word he directs us to apply the sense of *sight*: he adds, *attend*, which word may not only include the application of the sense of hearing, but also that of the understanding. St. Ignatius, the founder of the Society of Jesus, calls this kind of meditation, *the application of the senses*. He, however, applies the whole five senses, but I require only two of them—

* Lamentations i. 12.

sight and hearing, to which I add the reflection of the mind.

To facilitate this holy practice we must observe the following rules.

1. We must know the history of the Passion, that is, what is done and said in each mystery. For this reason, I have placed it, as given by the four Evangelists, at the beginning of each meditation, so that every one may read it.

2. We may divide it into seven parts, for the seven days of the week, by meditating on two mysteries each day; the one at morning, the other at evening prayer. Those who would make a single meditation each day, or who would wish to devote many days to one mystery, may make a fortnight's, or even a month's meditation, on the Passion, which they can begin again the following month or fortnight. This also is to be done each week, when all the mysteries are considered in seven days.

3. We must be careful not to seek sweetness and consolation in this exercise. Our only object in applying to it must be, to honour Jesus Christ by our attention, to console him by our sympathy with his sufferings, to derive lessons of instruction from him, and to animate ourselves to virtue by his example.

4. After having read the history of the Passion, and the explanation of the particular mystery which immediately follows, we must quietly observe what passes before our mental eye, and hear what is said, just as if we were witnesses of the scene itself. Then we must enter on the consideration of the mystery, by reasoning on it; and finally excite in our souls the affections which are expressed in the prayer, and form practical resolutions for our own conduct.

5. When reading the history, should we perceive our hearts affected by a sentiment of devotion, we must remain there, and not proceed further: if not, we may pass on to the explanation of the mystery, and from the explanation to the meditation. We begin by the sight; then hear what is said; and finally consider the circumstances of the mystery. If the heart be not affected, we must endeavour to excite within us the affections which are set down, or recite the prayer that contains them, or compose one of similar import. The practices and instructions that conclude the exercise, alone suffice to occupy us usefully for many hours, and in them the fruit of the meditation principally consists. Hence we must never omit to read them, and to meditate on them.

6. This devotion may serve not only for morning prayer, but also for the time of Mass, especially for communion, by representing to ourselves our Lord in the state we have considered him, adoring him in our heart, and thanking him for having been pleased to suffer so many tortures for love of us. We should observe the same, when we visit the Blessed Sacrament during the day: and we shall experience great consolation in considering him in the mystery on which we had meditated that morning.

THIRD INSTRUCTION.

WHAT IS TO BE DONE BY THOSE WHO CANNOT MEDITATE
ON THE PASSION.

Two sorts of persons excuse themselves from meditating on the Passion of our Saviour. The first are those who have not yet learned to meditate, and who cannot apply themselves to these mysteries, either for want of education and capacity, or through a defect in their intellectual powers, or because they have a wandering ima-

gination, or, in fine, because they have an obdurate heart, which seems insensible to all appeals to its compassion.

Some directors counsel such persons to leave off all subjects of meditation, and to think on nothing in particular. But this method, which may be very good for those who are perfect, is very injurious to those who are as yet, but novices in a spiritual life. It places the soul in a dangerous inactivity, and gives it a false peace, instead of exciting it to good thoughts and holy affections. It overturns all the principles of nature and grace, of reason and faith. It weakens the foundations of a spiritual life, and opens the door to an infinity of illusions and distractions. It lulls the passions, instead of combating them; and represses the vices it ought entirely to extinguish. It flatters nature and prepares a precipice for the soul, instead of raising it to a high perfection. It is not necessary to adduce here the opinions of the learned on the subject. Good sense and natural reason tell us, that we cannot rest, until we shall have laboured; that we cannot reap, unless we have sown; that we cannot find the gospel treasure, unless we seek for it, or hope to be teachers, if we have not previously been disciples. Fear is

the beginning of wisdom, and the foundation of sanctity. A sinner's conversion does not, ordinarily, originate in the principle of love, but in the dread of God's judgments. Moses alone presumed to ascend Mount Sinai, and enter the mysterious clouds, in which God was to be seen face to face, and where he treated with him, as one friend does with another. But the gross and carnal people regarded with fear, from a distance, the lightnings, and trembled at the roaring of the thunder. It was even forbidden them, under pain of death, to approach the foot of the mountain; and this indicates that holy and pure souls alone can aspire to this intimate communication with God.

St. Augustin, St. Thomas, St. Bonaventure, and all theologians, teach that what is true of the natural, is also true of the supernatural order, and that no subject receives a quality for which it is not previously prepared. St. Bernard, speaking of those souls who, before they are yet purified from their vices, aspire to the quality of heavenly spouses, and ask for the kiss of intimate love from Jesus, says, that they are bold, proud, and shameless. "They should," says he, "kiss the feet of Jesus by penitence, like the humble Magdalene, before they presume to

kiss his hands ; and they should, by the practice of good works, kiss his hands, before they aspire to higher marks of his affection." He wishes them, in a word, to purify their souls from vice and error, and their hearts from their evil inclinations, by meditation on the truths of religion ; he says, that they should ask and seek, desire, weep, continually sigh after heaven, and contend incessantly with their passions, before they think of aspiring to the repose of contemplation.

Those, then, who aspire to perfection, must apply themselves to meditate on the great truths of religion, to detach their hearts from the world, and to undeceive themselves with regard to its false maxims. They must consider the end for which they have been created : they must meditate on death, judgment, the eternity of hell's torments, the malice of sin, and the chastisements with which God has punished it from the beginning of the world, the small number of the elect, the vanity and instability of creatures, the graces they have received, and the account they must one day render of them.

When they have thus conceived a great horror for sin, they shall raise their eyes to Jesus Christ, the great model of holiness, which God

has commanded us to imitate. They shall meditate on his words and actions, but principally on his death and passion, in the manner here set down, to animate themselves to virtue, to strengthen their good resolutions, and to console themselves in their afflictions.

They must, however, observe two things: the one is, to be faithful, and not to leave off their prayer, notwithstanding the repugnance they may experience in its performance; the other is, not to seek in it for consolation, but to have no other intention than to please our Lord, who has testified so strong a desire that we should sympathize with him in his sorrows. If they strike their hearts with the rod of Moses, that is, with the cross, were they as hard as rocks, they will see torrents of tears flow from them, and they will find in the wounds of our Saviour, the oil and honey of devotion. Jesus is the way, the truth, and the life. He is the way for those who begin; he is the truth for those who advance; he is the life for those who are perfect. This appears to me to be the duty of those who are not practised in spiritual affairs, and who aspire to perfection.

FOURTH INSTRUCTION.

WHAT IS TO BE DONE BY THOSE WHO FIND NO RELISH IN
MEDITATING ON THE PASSION.

THERE are some christians, who formerly found no devotion more affecting than that of Calvary, and who drew with joy, as Isaias says, waters from the fountains of the Saviour ; but who have suddenly fallen into a great insensibility for these divine mysteries, to which they can no longer apply their minds, and from which they have ceased to derive any satisfaction. Those moving objects, which formerly made them shed abundant tears, no longer touch their heart. To no purpose do they attempt to draw from those divine sources ; they derive from them neither compassion nor devotion, as if they were exhausted in their regard. It is often asked, what such persons should do ?

It is the opinion of the most enlightened masters of a spiritual life, that, if these persons are deeply persuaded of all the truths of religion ; if they have laboured long to mortify their passions, and if they are perfectly resigned to the holy providence of God,—they may remain

quietly in his presence, and repose tranquilly on his bosom, without offering any violence either to their mind or heart. We must not confound the repose of such souls with inactivity. The mind always acts, and in this case, it acts but in a sweet, spiritual, and insensible manner, which is known only to those whom the spirit of God has elevated above the senses, and whom he introduces into his sacred cellars, as the Scripture expresses it.* St. Francis of Sales compares such souls to persons in a ship, who make more way while they sleep, than the most vigorous traveller could otherwise pass over. If you ask me, what a soul does in this mysterious tranquillity, I will answer you in a few words.

1stly. She mortifies her passions, and represses all the motions of nature, in order not to disturb the operation of the Holy Ghost, who never fails to fill a soul with his Divine presence, when he finds her free from the love of creatures. He acts, as it were, with all his energy on the heart that does not place any obstacle to his heavenly influences.

2ndly. She rejects all the distractions that present themselves to her mind, and closes the

* Cant. ii. 4.

door of her imagination on all objects, which might turn her aside from the intimate union she has with God.

3rdly. She subjects nature to a species of martyrdom, taking from it all its thoughts, repressing all its desires, and suspending all its operations, in order to be possessed, moved, and loved, by God alone.

4thly. She loses herself, is engulfed, and, as it were, annihilated before God; she dies to herself, seeking only the accomplishment of his will, which is signified to her by him who directs her, by the attraction she feels, and by the impossibility in which she finds herself to perform her meditation in any other manner. .

5thly. She makes a sacrifice to God of all her powers, thoughts, desires, and actions, being there as a victim, burning and consuming by the fire of God's love. She incessantly disengages herself from herself, and from all creatures, that she may be entirely filled with the spirit of God. .

6thly. She is before God as a blank book, ready to receive whatever it may please him to inscribe in it; or a vacant canvass, on which the Divine Painter may leave his image,—or a clear mirror, which is exposed to the rays of the

Sun of heaven, and which it transforms into another sun, like to itself.

7thly. She sleeps, as I have said, on the breast of her Divine Spouse, and her sleep is so profound and tranquil, that hours appear as moments to her : and she awakes from this repose as vigorous and strong, as a man who has slept soundly, and who although apparently inactive when asleep, has gathered new strength, and by no means regards as lost the time that he has given to repose.

8thly. She plunges into the Divinity, as a river into the ocean, where she happily loses herself, and tranquilly reposes, after having been fatigued with meandering through the places of earth.

9thly. She unites herself to God, in some manner like the blessed in heaven, by an intimate and immediate union.

10thly. She produces in an excellent degree acts of all virtues,—of faith, by involving herself in the mysterious darkness with which God environs his throne ;—of hope, by depending on no creature, and remaining, as it were, suspended between heaven and earth ;—of charity, by seeking God alone, and looking for no sensible consolation ;—of humility, abasing and annih-

lating herself in his presence by the knowledge of herself ;—of poverty, by having nothing and desiring nothing ;—of mortification, by keeping all her passions under ;—of patience, by suffering all the distractions with which the devil may endeavour to destroy her peace of mind ;—and of conformity to the will of God, to whose providence she abandons herself, and whom alone she desires to please. The same may be said of the other virtues, all of which such a soul exercises in an eminent degree, while she appears to be without feeling and motion.

But the principal thing that she does in this mystical repose, and which comprehends all that can be said, is,—she enjoys God. Acts of virtue are good at all times and for all persons ; but there are some more perfect than others. The act of the love of God is, without doubt, the most perfect of all ; but among the acts of divine love there is one which surpasses all others in dignity and in merit, and this is,—the enjoyment of God ; because by it the soul is united to its last end, in which the happiness and perfection of man consists. This enjoyment of God is not a sudden and transitory emotion, as are the other acts of love, which we elicit in the fervour of our devotion ; but a sweet and tra-

quill repose of the soul in God, like to that which the blessed in heaven enjoy. This contemplation may be, then, called a constant and uninterrupted exercise of the love of God, by which the soul enjoys her Sovereign good and last end, in the silence of all her powers, in the annihilation of all her desires, and in the abandonment of herself to all the designs of God, so that St. Francis of Sales calls it, a replacing of the soul in the hands of God.

This is what is done by the soul in such prayer, which some persons, more learned than experienced in the ways of a spiritual life, accuse of inactivity, precisely as Martha charged her sister Mary with idleness, because she remained seated at the feet of our Lord, listening to his discourses. St. Bernard gives on this occasion a useful lesson to these chaste spouses of Christ. "If you meet with any one," says he, "who accuses of inactivity the soul that is in the repose of contemplation, hold it for certain that he is a carnal man, who comprehends nothing of the operations of the Holy Ghost. Let him hear what our Lord says of Mary, that she has chosen the better part which will remain for ever."*

* Sem. 3, Assumpt. B. V.

Those who find fault with this devotion openly avow, that they have not experienced it themselves, and they believe that their character is at stake, in candidly disclaiming any practical knowledge of it. And yet the same Bernard, and all the learned that have written after him, assure us, that this science can only be learned by experience, and that those who have not experienced it know nothing of it, and are as incapable of judging of it as a blind man is of colours. Now is it wise or just to find fault with what we do not know, and condemn what we are entirely unacquainted with?

FIFTH INSTRUCTION.

IN WHAT MANNER THE PERFECT MAY MEDITATE ON THE
PASSION OF OUR LORD.

THIS instruction will throw some light on that by which it is immediately preceded, and will afford much consolation to those souls which are troubled, because they are not able to meditate on the passion of our Saviour.

St. Jerome, whom I follow, says, that a per-

fect soul is not one which finds nothing in her but virtues, and which distinguishes herself, like the Pharisees, from the rest of men, by her mortification and good works ; but rather one which is fully conscious of her own nothingness and imperfection,—which perceives the weight of her own misery, of her passions and evil habits,—which considers herself full of vice and defects,—and which believes that the world does not contain any one more wicked, more ungrateful, and more unfaithful than herself. Far from taking complacency in herself, and permitting herself to be dazzled with the éclat of her virtues, she finds nothing within her but an abyss of poverty, weakness, and malice ; and only distinguishes herself from the imperfect by her humility, obedience, disinterestedness, confidence in God, entire abandonment of herself to his providence,—and especially by a sincere, constant, and effectual desire to do the will of God in all things, however opposed it may be to her own inclinations. This is what I call a holy and perfect soul ; for humility is the foundation of perfection, and an humble soul really believes, like St. Paul, that she is the greatest of all sinners.

In opposition to some mystical writers, I join

St. Bonaventure and St. Teresa in thinking, that those who enjoy the prayer of union, and whom God raises to such eminent contemplation, when the Holy Ghost does not restrain their faculties by his all powerful attraction, may, and ought to consider our Lord in some stages of his sufferings, not as before, by reasoning on, and drawing inferences from, the mystery, or in eliciting many acts, or in violent efforts to excite sorrow of heart, but by tranquilly representing to themselves the Son of God suffering for their sake, and by regarding him with an eye of compassion, as a friend who sees the sufferings of a friend, or a spouse who beholds her beloved treated unworthily.

It is not necessary, as I have already said, to make any effort, either on the heart or in the imagination, but it is enough to cast a look at Jesus who suffers for us ; for it is impossible for one who loves, to see her beloved suffer, without being touched with compassion. Such was the sorrow of the Holy Virgin, when she saw her Son die on Calvary between two thieves. This sad spectacle penetrated her soul, and transfixed it, as Simeon had foretold, 'with a sword of grief, and yet she did not burst out into weeping and moanings: she did not reproach the Jews

with their cruelty, their perfidy, or their ingratitude; but she remained "standing by the cross," without uttering a single word, regarding with an eye of tenderness and compassion her divine Son, overwhelmed with sufferings, while she herself was unable to relieve him.

Thus the perfect may meditate on the passion of our Saviour; they ought not to force their heart to sigh, nor compel their eyes to shed tears: but they ought to wait until the Spirit of God inspires them with sentiments of tenderness and devotion.

In truth, it is a great torture to suffer and to be unable to complain. Devout people who are anxious to experience this tenderness and compassion may, without scruple, satisfy their desires, by producing the three following acts, but in a quiet and pleasing manner.

The first is, to thank God for having been pleased to suffer so many pains, and so much ignominy for their sake.

The second, to conceive a great sorrow, at having been the cause of his sufferings and death, by the crimes they have committed during life.

The third, to offer an humble prayer that he may vouchsafe to apply to them the fruit and

merit of the mystery they contemplate. For example, if they meditate on what passed in the Garden of Olives, that he may console them in their sorrows, and strengthen them in their combats:—if on the buffets he received in the court of Caiphas, that he may give them grace to bear all humiliations with patience;—if on his interview with Herod, that he may enable them to despise the world and its vain judgments. In the praetorium of Pilate, they may ask him to purify their flesh by the bloody stripes by which his own was torn; when he carries his cross, let them ask for his assistance to bear that which his Providence imposes on them; and when they behold the consummation of his love on Calvary, let them petition for grace to die to all their desires, passions, and vices. Such appears to me to be a profitable way for the perfect to contemplate the passion of our Lord.

But should it happen, that their mind cannot apply itself to these mournful objects, but seeks for repose, as the tired traveller desires sleep, then, as I have already said, they must follow the attraction of the Holy Spirit, and close their eyes on all that is corporal and sensible, that they may plunge into the ocean of the divinity,

which is the end and object of meditating on the truths and examples of Jesus Christ, for he is "the way, the truth, and the life;" the way which leads to truth, and the truth which conducts to life.

Such are the instructions which I have deemed necessary for those who wish to practise and to relish the devotion of Calvary, whether they are yet in the ordinary way of meditation, or are already in the state of union and contemplation. Let us now come to the practice of these rules.

FIRST MEDITATION.

JESUS PRAYS IN THE GARDEN OF OLIVES.

In this and the following Meditations, the History of the Passion is taken verbatim from the Four Evangelists. .

WHEN Jesus had said these things, he went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples. They came to a place called

Gethsemani ; and he said to his disciples, sit you here, until I go yonder and pray. And taking with him Peter, James, and John, he began to grow sorrowful, and to be sad. Then he saith to them : My soul is sorrowful even unto death. And going a little farther, about a stone's throw, he fell upon his face, praying and saying : My Father, if it be possible, let this chalice pass from me. Nevertheless, not as I will, but as thou wilt. And he cometh to his disciples, and findeth them asleep, and he saith to Peter :—What ! could ye not watch one hour with me ? Watch ye and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again the second time he went and prayed :—My Father, if this chalice may not pass away, but I must drink it, thy will be done. And he cometh again and findeth them sleeping, for their eyes were heavy. And leaving them, he went again, and he prayed the third time, saying the selfsame words. And there appeared to him an angel from heaven, strengthening him. And being in agony, he prayed the longer. And his sweat became as drops of blood, trickling down upon the ground.

EXPLANATION OF THE MYSTERY.

The Passion of the Son of God is a satisfaction and a remedy : a satisfaction for the past ; a remedy for the future. As Adam caused our ruin, by the pleasure he experienced in the garden of Paradise, Jesus Christ has saved us by the sorrow which he endured in the garden of Gethsemani. His sorrow, agony, and bloody sweat, are the effects of our malice and his love. He is overwhelmed with sadness at the sight of our sins : he is seized with fear at the prospect of his sufferings : he takes on him our sorrows, to impart to us his joy, and assumes our weakness that he may communicate to us his strength. He feels our timidity, to give us his courage ; and shows that he is man, by the sentiment he has of our infirmities, and by the apprehension he has of death. In fine, he prays, to teach us, both what we should do in our afflictions, and in what manner we should pray in our sufferings.

EMPLOYMENT OF THE SOUL BY THE SENSES AND THE UNDERSTANDING.

I. POINT. See with the eyes of the soul, as if you were in the garden of Gethsemani, what Jesus does there.

See how he tears himself away, as St. Luke intimates, from the company of his disciples, whom he loved so tenderly, and who were all his consolation, and takes three of them with him to be witnesses of his combat.

See how he is overwhelmed with sorrow, having nothing before his eyes but afflicting objects, and taking from the inferior portion of his soul all that might console it.

See how, in the excess of his sorrow, he has recourse to prayer, and teaches us what we should do in our affliction ; how he prostrates himself before the majesty of God his Father ; how he prays to him with tears ; how he becomes agonized ; how he sweats blood, while his disciples are buried in sleep :

II. POINT. If this sight affects your heart, pass not farther on until you have satisfied your devotion, by giving full scope to its feelings. But if the eyes of your mind are not yet moved by so tragic an exhibition,

Hear what our Lord will say to your heart : “ I will hear,” says David, “ what the Lord God will speak to me ; for he will speak peace unto his people : and unto his saints, and unto them that are converted to the heart.”*

* Psalms lxxxiv. 9, 10.

Hear what he says to his disciples, and be persuaded that in addressing them he speaks to you: "Could you not watch one hour with me? Watch and pray, that ye enter not into temptation. * * * My soul is sorrowful even unto death." O dear Lord! what can I do to console thee? Watch and pray with me,—remain in my company, and let not yourself be overcome with sleep.

Hear the prayer he pours forth: "My Father! if it be possible, let this chalice pass from me. Nevertheless, not as I will, but as thou wilt." He had an infinite desire to drink this chalice, as he declared to his apostles when going up to Jerusalem. He rebuked St. Peter severely, because he had wished to prevent him from drinking it. Had he asked his Father, he would have sent him twelve legions of angels, to deliver him; and if he has them not, it is because he did not demand them; and he did not demand them, because he wished to die.—This prayer, is, therefore, nothing but the expression of the repugnance which the inferior portion of his nature had to suffer, and an example which he gives us of obedience and resignation to the will of God.

III. POINT. Consider *who* it is that suffers,

what he suffers, *why* he suffers, and *how* he suffers.

He who suffers, is God. He suffers a mortal agony, and overcomes all the repugnances of nature, to give you an example, and to merit for you the grace to overcome your passions. How does he suffer? By sweating blood, and resigning himself to the will of his Father. This is an example which you should imitate, whenever you experience pain, or repugnance, in accomplishing the will of God.

AFFECTIONS.

Compassionate the Son of God, on beholding him overwhelmed with sadness, and bathed in his own blood. Say to him, in the words of David: "I grieve for thee, my brother Jonathan, exceedingly beautiful and amiable."* O Jesus, the most beautiful and amiable of all men! how much do I grieve to behold thee suffer! How sensible am I to thy affliction.

Thank our Lord for having vouchsafed to be sorrowful for you; for having deprived himself of strength, that he might confer it on you; and for having drunk the bitter chalice of his Passion,

* 1 Kings, xxi. 12.

that he might inebriate you with the torrent of delights. Say : O Lord ! if ever I forget thee, may my tongue cleave to my mouth, and my right hand forget itself !

Conceive a great sorrow for your sins, which so much afflicted the sacred heart of Jesus, and which he has taken away by the excess of his love.

Beg of him to apply to you the merit of his sufferings, and the fruit of this mystery, by the following

PRAYER.

O Jesus, my Saviour ! who didst sweat blood in the garden of Olives, at the prospect of thy sufferings, and of my sins ! O loving Father, who hast afflicted thy sacred heart, in order to console mine ! O sweetest physician of my soul, who hast drunk the bitter potion of thy chalice, in order to moderate the acerbity of mine ! O great and valiant captain, who hast combated the strong-armed with the weakness of our nature, and assumed our fears, in order to inspire us with courage ! I adore thee, trembling as thou art, and bathed in thy own blood ; and I thank thy sacred heart for having been afflicted through love of me.

Alas ! I have afflicted thee more cruelly than the Jews. They only tortured thy body : I have saddened thy soul. They tore thy innocent flesh ; but I have torn thy heart, by the sorrow which my sins have caused it. Yes, I have afflicted thy heart, so gentle and compassionate, which never did me any injury,—thy heart, which has loved me from all eternity, and which yet continues to burn with love for me, although I have manifested nothing but contempt and hatred for it. I detest all the sins which caused thee to be afflicted ; and I am resolved in future rather to die than ever offend thee.

O Divine Saviour ! I conjure thee, by this mortal affliction of thy holy soul, to console mine, which is so easily overpowered with sadness. I conjure thee, by the fear and apprehension with which thou wert seized, on contemplating thy sufferings, to raise my timid and downcast heart. I conjure thee, by thy weakness and by thy languor, to clothe me with thy force : and by the precious blood which oozed out from all thy pores, to blot out all my sins, and to give me the grace to resist, even unto blood, the temptations of the world, the devil, and the flesh.

PRACTICES AND INSTRUCTIONS.

Imagine that you stand near our Lord, while he prays.

Cast yourself thrice prostrate on the ground, as he did.

Consider all your afflictions, and say with him: "My Father, if this chalice of sorrow, of confusion, of poverty, &c., may not pass away, but I must drink it, thy will be done, and not mine."

Relinquish some pleasure, in order to console our Lord; and give not yourself up to joy while he is in affliction.

If any thing disagreeable happens to you during the day, call to mind the sadness of Jesus, and, like him, have recourse to prayer, without seeking consolation from creatures. Say, with David: "Why art thou sad, O my soul? and why dost thou trouble me? Hope in God, for I will yet give praise to him: the salvation of my countenance and my God."*

During the whole day, and in all your occupations, remain in spirit in the garden of Olives; and imagine you hear the Son of God complain that you did not afford him any consolation.

* Psalms xli. 6, 7.

Pray for the souls in Purgatory, and console our Lord, who suffers in these his members and his saints.

SECOND MEDITATION.

JESUS IS TAKEN BY THE JEWS, AND BROUGHT TO ANNAS.

THEN he cometh to his disciples, and saith to them: ~~Arise~~, let us go; behold he is at hand that will betray me. As he was yet speaking, behold a multitude; and he that was called Judas, one of the twelve, went before them; and he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss that is he, hold him fast. And forthwith coming to Jesus, he said: Hail Master! and he kissed him. And Jesus said to him: Friend, whereto art thou come? Judas, dost thou betray the Son of man, with a kiss?

Jesus, therefore, knowing all things that should come upon him, went forth, and said to them, Whom seek ye? They answered, Jesus of Nazareth. He said to them, I am he. And Judas also, who betrayed him, stood with them.

As soon, therefore, as he had said to them, I am he ; they went backward and fell to the ground. Again, therefore, he asked them : Whom seek ye ? And they said : Jesus of Nazareth. He answered, I have told you that I am he. If, therefore, you seek me, let these go away, that the word might be fulfilled which he said ; Of them whom thou hast given me, I have not lost any one. Then Simon Peter, having a sword, drew it, and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Jesus, therefore, said to Peter : Put up thy sword into the scabbard ; the chalice which my Father hath given me shall I not drink it ? and when he had touched his ear, he healed him.

Jesus said to the chief priests and magistrates of the temple, and the ancients that were come out unto him : Are you come out as it were against a thief, with swords and clubs ? When I was daily with you in the temple, you did not stretch forth your hands against me ; but this is your hour, and the power of darkness. Having said this, they took and bound him. Then all his disciples having abandoned him fled away.

EXPLANATION OF THE MYSTERY.

Jesus having received the kiss of the traitor Judas, goes to meet his enemies like a brave captain, ready to engage them,—like a good shepherd, prepared to defend his flock,—like a loving Redeemer, to save his people. He might easily have escaped, in the obscurity of the night, even without the aid of miracles ; but lest they should seize on any of his disciples instead of him, he asks them, whom they are seeking ; and declares to them, that he is the Jesus of Nazareth of whom they are in search. By saying to them, I am he, he prostrates them on the earth, to show them his power, and to prove to them that they could not seize on him, unless he himself had so willed. The good and the wicked both fall ; but these fall backwards, the good forwards. When Jesus says to the good, I am he, he encourages and consoles them : when he says to the wicked, I am he, he terrifies and casts them down.

He permitted himself to be taken and bound, because he was the victim of the world, and, like Isaac, was to be bound. He was obliged to burst the bonds of our sins, and this he has done by his own bonds, for as his death has given us

life, so his captivity has restored us to liberty; for this reason also, he commanded his enemies to let his disciples go, showing thereby that he voluntarily became captive for them. In fine, he was bound, that he might sanctify the bonds and chains of the martyrs.

EMPLOYMENT OF THE SOUL.

I POINT. *See* how our Lord, after the hard combat with the inferior portion of his nature, rises, and courageously advances to meet his enemies.

See how Judas appears at the head of a company of Soldiers, armed with swords and clubs,—how the traitor approaches, and offers to give Jesus a kiss, and how the Son of God inclines to receive it.

See how he prostrates them all by one word,—how they take and bind him,—how they strike him with their clubs, and kick him,—how they drag him away with violence, and how all his disciples abandoned him. If your heart is touched at this sight, remain in peace and silence: if not, pass on.

II. POINT. *Hear* what he will say to you in the silence of your passions and desires.

Hear what he says to Judas, Friend, whereto art thou come? He puts to you the same question: what will be your reply? Judas, dost thou betray the Son of man with a kiss? How often have you done so?

Hear what he says to the Jews: Whom seek ye? They answered, Jesus of Nazareth. Do you seek him in your prayers and all your actions?

Hear that dread word which overturned his enemies:—"I am he." It will be like a thunderstroke for the reprobate, on the day of judgment, when he shall say to them: I am he whom you have sold; I am he whom you have betrayed; I am he whom you have blasphemed and crucified. It is a word of consolation to the good in this life; for when they are in affliction, or danger of death, he says to them: "Fear not, I am your Saviour, I am your peace, your strength, your happiness."

Hear, in fine, how he orders them to let his disciples go away, while he abandons himself to the fury of his enemies for their sake. He says to Peter: "The chalice which my Father hath given me, shall I not drink it?" Say the same to your stubborn heart, when you feel a repugnance to drink the chalice of his sufferings.

If your mind be not occupied by all that you have seen, and heard, apply it to the consideration of the truths I have touched on in the explanation of the mystery ; or excite it by the following considerations.

III. POINT. *Consider* the malice of Judas, who sold his Master and betrayed him with a kiss, after having been his companion for three years,—after having witnessed his miracles, heard his instructions, eaten his body, and drunk his blood ; and all that, because he was possessed by the passion of avarice. By small faults he prepared himself for the most abominable of all crimes ; so dangerous is it to be guilty of the least infidelity to God's grace.

Consider the goodness of the Son of God, who did not repel the traitor, who did not even reproach him with his perfidy and infidelity, but gave him the tender name of ' Friend,' and received a kiss from his polluted mouth.

Consider the courage of Jesus, who advances to meet his enemies ; his power, which overturns them with a single word ; and his charity, which delivers him up into their hands, in order to save his disciples.

AFFECTIONS.

Thank Jesus Christ, your King and your Lord, for having vouchsafed to be bound and led away captive through love of you. Alas ! he gave himself up to the power of men and of the demons of whom you were the slave, in order to deliver you from their tyranny, and to restore to you the liberty of the children of God.

Be moved with compassion on seeing him betrayed by his disciple, and cruelly bound by his enemies.

Conceive a great sorrow for having so often betrayed him, and delivered him to the devil, after having given him the kiss of peace in the holy communion. "Judas,—he says also to you,—dost thou betray the Son of man with a kiss?" Ask him to break the bonds of your iniquities and evil habits, and to pardon you your past infidelities ; implore him to apply to you the grace and fruit of this mystery, in saying, more with the heart than with the mouth, the following

PRAYER.

I salute thee, O Divine Master ! not with the salutation of Judas, but with that of the most

humble and most faithful of all thy servants. I dare not presume to approach my guilty mouth to thine, but I cast myself at thy feet, and embrace them with all the respect and devotion of which I am capable.

I regret most sincerely to see thee so badly treated, both by friends and enemies. Why cannot I, like Peter, defend thee, and sacrifice my life for thee? Why cannot I avenge thee on the infamous Judas, who betrayed thee with a kiss? Alas! I am more guilty than he; for he did not know thee as I do: at least, thou hadst not then died for him. He only betrayed thee once, and conceived a mortal regret for his baseness. How often have I betrayed thee with a kiss! How often have I sold thee to the demon, for a vile interest, or an infamous pleasure! How often have I boasted of my crimes, instead of blushing, and doing penance for them! What shall I do, O Lord! Shall I despond like Judas? I know that this is the greatest of all crimes, and that thou wouldst have pardoned him, had he appealed to thy mercy. For this reason, however great and enormous my sins may be, I shall never despair, but will always have confidence in thy infinite goodness. Thou art the good shepherd, that hast permitted thyself to be de-

voured by wolves, in order to save thy sheep ; thou art the mild lamb that didst permit thyself to be slaughtered in silence, in order to save those who put thee to death ! I conjure thee, O Lord, by the love thou hast had for thy disciples, base and cowardly as they were ;—by the kiss of peace thou didst give to the traitor Judas ; by the love which made thee charge thyself with our chains, and give thyself up to death ;—by all the outrages, insults, and bad treatment thou didst receive for thy enemies ;—by thy sacred bonds, and by the tenderness of thy most sacred heart, to pardon me all my sins, to break the bonds of my evil habits, to deliver me from the tyranny of my passions, and never to permit me to fall back under the power of the demon, from which thine infinite mercy has delivered me. Amen.

INSTRUCTIONS AND PRACTICES.

Learn to face death courageously, like Jesus Christ, by overcoming all your fears and apprehensions.

If any temptation befall you to-day, resist unto blood, after the manner of your Saviour.

Offer yourself to be bound with him, and pro-

test that you will never abandon him, as his disciples did; but that you will follow him, in all the stations of his sufferings.

Renew your vows, if you have made any, and reverence these sacred ties, which render you the bondman of Jesus Christ.

As far as is possible for you, keep yourself retired this day; and style yourself with St. Paul 'a prisoner of Jesus Christ.' You are no longer at liberty to go where you will, nor to do what you desire.

Practise, with great exactness, obedience, which so happily binds you: observe your rules.

THIRD MEDITATION.

JESUS IS MALTREATED IN THE HOUSE OF CAIPHAS.

AND they led him away to Annas first, for he was father-in-law to Caiphas, who was the high-priest for that year. Now Caiphas was he who had given the counsel to the Jews: that it was expedient that one man should die for the people. The high-priest, therefore, asked Jesus of his disciples and of his doctrine. Jesus an-

swered him thus: I have spoken only to the world: I have always taught in the synagogue, and in the temple, whither all the Jews resort; and in secret I have spoken nothing. Why askest thou me? Ask them who have heard what I have spoken unto them: behold they know what things I have said. And when he had said these things, one of the servants standing by, gave Jesus a blow, saying: Answerest thou the high-priest so? Jesus answered him: If I have spoken evil, give testimony of the evil: but if well, why strikest thou me?

And the chief priests and all the council sought for evidence against Jesus, that they might put him to death, and found none. For many bore false witness against him, and their evidence were not agreeing. And some rising up bore false witness against him, saying: We heard him say, I will destroy this temple made with hands, and in three days I will build up another not made with hands. And the high-priest, rising up in the midst, asked Jesus, saying: I adjure thee by the living God, that thou tell us, if thou be the Christ the Son of God? Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of Man sitting on the right hand of the

power of God, and coming in the clouds of heaven.

Then the high priest rent his garments, saying: He hath blasphemed, what further need have we of witnesses? Behold now you have heard the blasphemy: what think you? But they answering said: He is worthy of death. Then they spit on his face, and buffeted him, and others struck his face with the palms of their hands. And the men that held them mocked him, and struck him. And they blindfolded him, and smote his face. And they asked him saying: prophesy who is it that struck thee? And blaspheming, many other things they said against him.

EXPLANATION OF THE MYSTERY.

The Jews having seized on Jesus, brought him in great haste to Jerusalem, lest he should escape from their hands, or be rescued on the way. They first brought him to Annas; then to Caiaphas, who asked him of his doctrine and his disciples, as if he had been a private agent of sedition. Jesus said not a word about his disciples, lest they might be involved in difficulties; but as to his doctrine, seeing that it was accused

by the high-priest, and that his silence might be considered as an acknowledgment, he answered, that he had taught nothing in secret, in the manner they meant, and that he wished not to have any other witnesses of the purity of his doctrine than those who had heard it ; and who alone ought to be examined according to all the forms of justice.

He asked him who had given him a blow, why he struck him ; because as he was accused of disrespect to the high-priest, it was important for him to rebut the accusation. In the remainder of his Passion he observed profound silence. Still when Caiphas conjured him by the living God, to say, if he was the true Son of God, although he well knew that his answer would cost him his life, he replied through reverence for his Father's name, and to render his judges inexcusable. He was then judged worthy of death ; and was spat upon as an impious blasphemer.

EMPLOYMENT OF THE SOUL.

1. POINT. *See*, Christian soul ! how the Son of God is dragged across the torrent of Cedron, and is presented to Caiphas, the high-priest, who had assembled the great council of

the Sanhedrin, composed of seventy-two judges. He remains bound before these infamous judges, who are seated while he is standing. The joy of their hearts on beholding him in their power, is manifested in their countenances and whole manner. They ask him insulting questions; and a vile slave gives him a blow without any reason or authority.

See his cheek reddened and swollen by the blow, which his iniquitous judges instead of condemning and punishing, as they ought, applaud.

See the soldiers who take him, who spit on his face, who bind his eyes, and buffet him; they pass the whole night in insulting and torturing him. Pause at the view of this scene.

II. POINT. *Hear* what the Son of God will say to you, as if you had been one of the soldiers, or, at least, a spectator of his sufferings.

Hear what he says to this soldier who gave him a blow: "Why strikest thou me?" He esteems as done to himself whatever is done to the least of his disciples; and, consequently when you insult or calumniate your neighbour, it is the Son of God whom you insult and calumniate; and he says to you, as to the soldier: "why strikest thou me? What evil have I done

you? Why do you grow angry at me? Why do you insult me?"

Hear the terrible and majestic answer he gives to Caiphas, when he says to him, that he is the Son of God, and that he shall see him one day seated at the right hand of the Majesty of God, and coming in the clouds of heaven to judge. You also shall see him, when he will come to judge you at the end of the world.

Hear, in fine, the unjust sentence which these iniquitous judges pronounce against the author of life, in saying that he is worthy of death. See if it is not with justice that it is pronounced against you.

III. POINT. *Consider* how insulting was this blow to the Son of God; because it was given by a vile slave to a King of infinite dignity,—in a great assembly, before the princes of the Law, —without the order or authority of the magistrates,—for a pretended disrespect of the high-priest, as if Jesus were an impious man, who was at once both disobedient and insolent to his superiors.

Consider why he vouchsafed to suffer this blow. It was to repair the injury our first parents had done to God, in giving him, as it were, the lie, when he said to them that they

should die, if they eat of the forbidden fruit, whereas they thought that they would not die. To satisfy the justice of God the Father, whom man despises in violating his law, Jesus submits his cheek to this outrage. It was to console us in similar occasions, and to give us an example of patience ; to shew us that as often as we afflict our neighbour, we strike him, as it is the same thing to strike the head as to injure its members.

Consider why he answered Caiphas, who adjured him to say if he were the Son of God. He did so for three reasons. First, to shew the respect he bore to the name of God his Father. Second, because he desired to die for us, and he well knew that if he answered, that he was the Son of God, he would be condemned as a blasphemer ; and that if he said he was not, he would be put to death as an impostor, as he had publicly taught that he was Christ. Third, to intimidate his judges and render them inexcusable, if they condemned him, he declared that he was the true Son of God, who was one day to judge themselves.

Consider, in fine, why he permitted the soldiers to spit in his face, to blindfold him, and to strike him. It was to shew us the outrage

which blasphemers and those who utter obscene words, offer to him : for it is as if they spat upon his face. They bound his eyes, because they could not suffer the pure radiancy of his look, and the sweetness of his countenance, which would have softened their hearts. It was also to shew us the malice of the wicked, who blind themselves, that they may sin more freely, and who treat God as if he were blind, or as if he regarded not their sins.

AFFECTIONS,

Adore Jesus Christ, your God, your King, and your Saviour, and make an act of faith in his coming in the clouds of heaven, to judge the living and the dead.

Return him thanks for having been pleased to suffer so many insults and outrages, in order to repair those which you have offered to God. The prophet Jeremiah says : "He shall give his cheek to him that striketh him ; he shall be filled with reproaches."* Isaias also says : "I have given my body to the strikers, and my cheeks to them that plucked them : I have not turned away my face from them that rebuked me and spit upon me."†

* Lament. iii. 20.

† Isaias, l. 6.

Excite yourself to compassion, at beholding him so unworthily treated by those, on whom he had accumulated so many benefits, whose dead he had raised to life, and whose infirm he had healed.

Ask pardon for all the evil actions you may have done to your neighbour, and for all the evil words you have spoken. These were so many buffets which you gave him—so many spits with which you covered his divine face.

Implore him to apply to you the grace and fruit of this mystery, and to render you insensible to all the outrages of your enemies.

PRAYER.

I adore thee, O Jesus Christ, my Saviour, and I prostrate myself at thy feet, believing thee to be the Son of the living God, who art to come to judge the living and the dead, and before whom thy unjust judges shall stand to receive the sentence of their condemnation. I return thee thanks, O sweet Jesus! for having suffered all those insults and outrages, for the love of me. I am penetrated with grief at seeing thee so treated by thy vile enemies. Thou art the Micheas, unjustly struck for having told the

truth ;—the brave Samson, who so often didst beat the Philistines, but art now their prey. They have blindfolded thee, and they insult thy misery. Who has despoiled thee of thy strength, O valiant warrior? who has rendered thee the slave of thy enemies? Ah! it is that unhappy Dalila, whom thou hast loved too much: it is human nature, ungrateful and perfidious as it is, which thou hast been pleased to espouse.

I am seized with horror and fear, when I reflect, that as often as I have got into anger, or calumniated my neighbour, or done him any other injury, or spoken indecent words, so often have I buffeted thy divine cheek,—so often have I spat on thy heavenly countenance. O face, adored by angels, but dishonoured by men! O divine face, the contemplation of which forms the happiness of the blessed in heaven, and on which the heavenly spirits love to gaze! may I be enabled to wipe away the filth by which thou art disfigured, by repairing and preserving the reputation of my neighbour.

I conjure thee, then, O dear Lord! by all the blows and buffets thou didst receive in the house of Caiphas,—by the indignities thou didst suffer during that awful night, and by all the outrages thou didst then endure, by thy gentleness

humility, and patience,—to give me the grace to suffer, like thee, the injuries and bad treatment of my enemies, and to preserve silence when they outrage my feelings. Is it not intolerable that I, a worm of the earth, should swell with pride and indignation, when thou, my God, art humbled ; and that I, a sinner, should wish to avenge himself on my enemies, while I have before me the example of thee, my king and my God, unworthily buffeted by thy own creatures?

INSTRUCTIONS AND PRACTICES.

Place yourself by the side of our Lord ; imagine that you are buffeted and spat upon ; and say like him : “ I have not turned away my face from them that rebuked me and spat upon me.”

Bear with patience whatever offensive words may be said to you this day, and consider them as so many spits discharged on your face. Acknowledge that you deserve to be buffeted by all creatures—angels, men, and demons. In order to imitate the patience of Jesus, endeavour, in some circumstance, to do the will of another rather than your own.

If you are accused falsely, observe silence, and do not excuse yourself, especially when under the influence of passion.

Worldly woman ! take not so much care of thy countenance—thou who hast so often dishonoured that of thy Saviour !

Take care not to offend your neighbour, and should you do so, think you hear the Son of God ask you :—" why strikest thou me ?"

Whenever you suffer any injurious or unbecoming word to escape your lips, by which either your neighbour's honour, or the laws of modesty are violated, subject yourself to some voluntary penance, in order to expiate your offence.

Defend the Son of God, whenever you shall hear him accused by false witnesses,—that is, by infidels, libertines, or the enemies of his providence.

Do not put a veil over your eyes, in order to sin more freely ; nor commit irreverences in the Church, under the pretext that Christ is veiled there. Impious Christians are worse than the Jews ; their malice is immeasurably greater.

Do all your actions in the presence of God, and do not imitate the traitors, false devotees, and hypocrites, who endeavour to blindfold God, and sin with as much unconcern as if he did not behold their iniquitous conduct.

FOURTH MEDITATION.

JESUS IS SENT TO HEROD.

AND the whole multitude rising up, led him to Pilate. And Pilate hearing Galilee, asked if the man were of Galilee. And when he understood that he was of Herod's jurisdiction, he sent him away to Herod, who was also himself at Jerusalem in those days. And Herod seeing Jesus was very glad, for he was desirous of a long time to see him; because he had heard many things of him; and he hoped to see some sign wrought by him. And he questioned him in many words. But he answered him nothing. And the chief priests and the scribes stood by, earnestly accusing him. And Herod with his army set him at nought; and marked him putting on a white garment.

EXPLANATION OF THE MYSTERY.

This Herod was the son of him who had caused the Innocents to be massacred. He was a cunning politician, and therefore, is called a "fox" by the Son of God in the gospel. He was

an incestuous adulterer, who had married his brother's wife, for which John the Baptist reprehended him. This wicked and cruel tyrant had caused the holy Precursor of Christ to be beheaded the preceding year. He also wished to put the Son of God to death, as mentioned by St. Luke. For this reason the Pharisees said to him : "Depart and get thee hence, for Herod hath a mind to kill thee."*

For a long time, however, he had a strong desire to see Jesus, hoping to be witness of some miracle. He thought also that it might be John the Baptist, whom he had put to death, that had re-appeared on earth. When he was presented to him, he asked him many questions : but Jesus answered him not, for reasons that we shall touch upon in the consideration. Herod accordingly despised him as a weak man, who was unable to work a miracle,—as an ignorant one, who was incapable of answering his questions,—and as a stupid creature, who could not even defend his own life. He clothed him with a white robe, as a madman and imaginary king, and in this state sent him back to Pilate. The Son of God passed through his guards, who loaded him with

* St. Luke, xiii. 31.

all imaginable outrages, in order to glut their own passion, and to please their impious master.

EMPLOYMENT OF THE SOUL.

I. POINT. *See* how Jesus is dragged through the streets of Jerusalem, bound as a robber, surrounded by soldiers, and followed by an immense crowd of people, who, three days before, invoked on him innumerable benedictions, but who now loaded him with imprecations and insults.

See him entering into the palace of Herod, and presented before this adulterous and cruel tyrant.

See the courteousness with which he is received by this crafty and curious prince, in the hope that he may induce him to work a miracle in his presence ; he promises him liberty, life, and all that he could desire : he questions him, and presses him to answer, but the Son of God remains silent. He is despised by Herod, and sent away clad in a fool's garment. Behold him as he passes out, exposed to all the insults, taunts, and outrages of the soldiery.

II. POINT. *Hear* this awful silence of the Son of God, which is the loudest expression of his wrath.

Hear what he says to his disciples : " That which is high to men, is an abomination before God."*

Hear what the Holy Scriptures declare, that it is impossible to please both God and the world; that the wisdom of God has always been esteemed folly by the great ones of earth; that God observes silence, after having spoken, when we do not correspond with his inspirations.

III. POINT. *Consider* why the Son of God did not answer Herod. Firstly, because he had too long deferred to call him, and seek instruction, as he had for some years heard of his miracles. Secondly, because he was cunning and deceitful; and God communicates himself only to simple souls. Thirdly; he sought only to gratify his curiosity, not to learn the truth. Fourthly; he spoke as a judge to a criminal, as if the Son of God should do some mean act to save his life. Fifthly; he was an unchaste man, and an adulterer, and God does not impart his graces to such faithless and carnal souls. Sixthly; he had put the Baptist, who was Christ's precursor and "voice," to death; there-

* St. Luke, xvi. 15.

fore Jesus remains silent. Seventhly ; he wished to die for the salvation of men, and if he gratified this curiosity of Herod, the prince would have saved his life.

Consider why Jesus Christ speaks to Pilate, although he did not answer Herod. Pilate, being an idolater and a Gentile, had no knowledge of the Law and the Prophets. Jesus Christ instructs him, and would have still more fully enlightened him, had he not closed his eyes and ears to the truth. He spoke to him only for his good, but did nothing to save his own life. Herod was by religion a Jew, was acquainted with the Law and the prophets, which evidently foretold him. He had kept St. John the Baptist a long time in prison, from whom he had received good advice ; and having sacrificed him to the vengeance of a woman, he had rendered himself unworthy to hear the voice of God. For these reasons our Lord observed silence.

AFFECTIONS.

Thank the Son of God for having submitted to this indignity, in order to afford you an example of humility, and to teach you to disregard the judgments of the world, and the favour of the great.

Ask pardon of him for having so often despised his inspirations, stifled his voice, and even declared for his enemy the world, by treating as folly the wisdom of God, and the conduct of his saints.

Implore him to apply to your soul the fruit of this mystery, by making you esteem as folly the wisdom of the world, and as true wisdom what the world stigmatizes as folly.

Learn from this silence of the Word of God to listen to his voice, and to correspond with his inspirations, lest he should withdraw from you his grace, and speak not to your heart as formerly he was wont.

PRAYER.

O Saviour Jesus! where shall I find words to thank thee for the graces thou hast bestowed on me during my life, and for the great truths thou hast taught me? But who will give tears to my eyes, that I may weep for my infidelities and ingratitude? How long is it that thou hast thundered in my ears, by urging me to break with the world, to renounce my passions, to change my life, and to give myself entirely to thee! Thy ministers have spoken to me; thy precursors have reproved me, and yet I have

been deaf to their voice ; nay more, like Saul, I have put thy priests to death, and have slain thy prophets like Herod. I justly fear that in punishment of my obstinacy and obdurate heart, thou shouldst cease to speak to me, and that I may be exposed to a sudden death, for thou hast declared, that those who despise thy admonitions, shall be surprised by death. Speak, Lord ! for thy servant heareth. Let Moses be silent, and let the Lord alone speak. Thy voice, terrific as it is, is still more agreeable to my ears than the flattering language of thy creatures. O Jesus ! my soul melts, like wax before the fire as soon as it hears thy voice. I regret most sincerely that I have hitherto closed my ears to thy divine inspirations, and I promise thee, to be for the future more faithful. I will despise the world, and shall rejoice in being despised by it for love of thee. I implore thee, by the excess of thy charity and patience, to give me the grace to disregard both its promises and threats, that so being humbled with thee on earth, I may be glorified with thee in heaven. Amen.

INSTRUCTIONS AND PRACTICES.

Observe silence this day as much as possible, in imitation of the silence of the Son of God.

Do not endeavour to obtain the favour of the great ; and pay not your court to the impious.

Put not your confidence, as David says, in princes, for they cannot save you.

Do nothing and say nothing, through ostentation, or to attract the esteem of the world. Prefer to pass for a stupid creature, a cowardly and mean fellow, rather than do any thing against conscience.

Despise the judgments of men, since Jesus Christ, the incarnate wisdom, was treated as a fool by the wise men of the world.

Desire to be clad in that white robe which you received in baptism, but which you have lost by sin. Put on Jesus Christ, as St. Paul says. Pay no attention to your dress this day, in order to partake of the ignominies of your suffering Saviour.

FIFTH MEDITATION.

JESUS IS COMPARED TO BARABBAS.

AND Pilate, calling together the chief priests, and the magistrates, and the people, said to them; You have presented unto me this man, as one that perverteth the people; and behold I, having examined him before you, find no cause in this man in those things wherein you accuse him. No, nor Herod neither. For I sent you to him, and behold, nothing worthy of death is done to him. I will chastise him, therefore, and release him. Now of necessity he was to release unto them one upon the feast day. And he had then a notorious prisoner, that was called Barabbas, who was put in prison with some seditious men, who in the sedition had committed murder. And when the multitude came up, they began to desire that he would do as he had ever done unto them. And Pilate answered them, and said: whom will you that I release to you, Barabbas or Jesus, that is called Christ? But the chief priests moved the people, who cried out that he should rather release Barabbas to

them. And Pilate again answering, saith to them : What will you then that I do to the King of the Jews? But they again cried out : Crucify him. Pilate answered : Shall I crucify your king? what evil hath he done? But they cried out the more : Crucify him. And so Pilate being willing to satisfy the people, released to them Barabbas.

EXPLANATION OF THE MYSTERY.

Pilate was convinced of the innocence of Jesus Christ, and wished to save him. For this purpose he sent him to Herod ; but this prince having sent the Saviour back, Pilate thought of another expedient ; and this was to propose his liberation to the Jews, who were accustomed to obtain the discharge of a prisoner, at the festival of the pasch, to remind them that God had liberated them from the bondage of Egypt. He chose, then, in the public prisons, a noted criminal of the name of Barabbas, who was held in execration by the people, as a robber, a seditious man, and a murderer. Pilate imagining that they would prefer to save Christ, asked them, which of the two he would release unto them—Jesus or Barabbas. This proposition was made to t^h

priests, who went out to the people, and persuaded them to ask for Barabbas. Pilate in vain endeavoured to make them forego this unworthy choice ; all his efforts were unsuccessful.

EMPLOYMENT OF THE SOUL.

I. POINT. *See*, once more, O Christian soul ! Jesus dragged to Pilate's house, through the streets of Jerusalem, which were then filled by an immense concourse of people, assembled for the celebration of the pasch ; behold your Saviour, robed in a fool's garment, as he passes amidst the crowd, who insult him as a fool and an impostor.

See the different effects of this moving spectacle, according to the different dispositions of those who witness it : to some it inspires compassion, while to others it is a subject of joy.

See how Pilate proposes to release him ; and observe the priests persuading the people to demand Barabbas rather than Jesus.

II. POINT. *Hear* in silence what your suffering Saviour will say to your heart, and what Pilate says to the Jews, that he finds no cause of death in him.

Hear the proposition which he makes to them :

Which of the two shall I release to you? Convince yourself that God the Father makes the same proposal to yourself: Which of the two? either Jesus or Barabbas: either my Son or Satan: either paradise or hell?

Hear the frightful yells of the Jews, who cry out, that Jesus must be crucified; hear the answer of Pilate: shall I crucify your king? What evil hath he done? What shall I do then with Jesus that is called Christ?

III. POINT. *Consider* the humiliation of the Son of God, who is sent from Annas to Caiphas, from Caiphas to Pilate, from Pilate to Herod, and from Herod to Pilate. No one wishes to have any thing to do with him. Is such your disposition, Christian soul? This sending back from Herod to Pilate, indicates that the faith should pass from the Jews to the Gentiles. God takes away his grace from him who profits not by it, and gives it to another who will make of it a better use. Unless you be more faithful than heretofore, you also shall lose the kingdom of God; you shall be deprived of the light and graces you abuse: and they will be given to others who will profit by them.

Consider the injustice of Pilate, who, knowing the innocence of Jesus Christ, endeavor

to save him by infamy and suffering,—by infamy, in comparing him with a robber; and by suffering, in ordering him to be scourged. “To whom have you compared me, (says God, by Isaías;) and to what have you likened me?” What comparison between God and a creature—a king and a slave—the holy of holies and a robber, a seditious man, and a murderer?

Consider the malice of the priests, who, through the hatred they had for the Son of God, who had discovered their vices, conspire to put him to death, and now persuade the people to demand Barabbas, by saying that it is better to save a robber and murderer than Jesus, whom they represent as an impostor, a hypocrite, a magician, and a false prophet. They tell them that, having received them in triumph, and called him King of the Jews, they had exposed themselves to the wrath of Cæsar, and that his death was the only means of averting this calamity from their heads.

Consider, that as often as you sin, you prefer the devil to Jesus Christ, and that this preference is infinitely more degrading and insulting to him than that of Barabbas. For the Jews, as St. Paul assures us, did not know him; but what can excuse a Christian, who adores him

as God, and yet who makes less account of him than of the vilest of creatures ?

AFFECTIONS.

Adore your God and Saviour, and with a profound sentiment of respect and love, cry out :
O God ! who is like to thee ?

Return him thanks for having suffered this confusion for your consolation, when you see others preferred before you, or benefits conferred on those who are unworthy of them.

Let your sighs escape, and your tears flow, at having so often preferred Satan to Jesus Christ, by returning to sin, after having abandoned it, and after having been pardoned by God. This conduct is as if you said, that having had experience of both masters, you prefer to serve Satan to Jesus, and that there is more advantage in obeying the devil than in following the commands of Jesus Christ. Weep before God, and implore pardon for having so often made a vain honour, a vile interest, a momentary pleasure, preponderate over the blood of your Saviour, and the enjoyment of the Paradise which he purchased for you by his death. As often as you have done so, you have declared

by your acts, that the goods of earth were better than those of heaven, and that a wretched gratification was to be preferred to the possession of God. "Be astonished, O ye heavens," (says Jeremias,) "at this; and ye gates thereof be very desolate, saith the Lord. For my people have done two evils. They have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken cisterns, that can hold no water."*

Ask of our Lord to apply to your soul the grace of this mystery, which consists in suffering with patience, contempt and dishonour, and beholding persons inferior to yourself in talent and rank, preferred before you.

Be afraid to be guilty of any infidelity, or to make a bad use of the graces which are imparted to you, lest the kingdom of heaven be taken from you, and the crown of glory which is prepared for you in heaven, be reserved for some more worthy head.

PRAYER.

Prostrate before thy Divine Majesty, O my God and my Saviour! I adore thee with all the

* Jer. ii. 12.

respect of which I am capable, and I declare that nothing in heaven or on earth is worthy to be compared with thee. Hard and insensible as is my heart, it is touched with the feeling of thy greatness ; and my very bones cry out with the prophet : Lord, who is like to thee ? I am filled with sorrow and indignation, when I reflect that the Jews preferred Barabbas, a robber and a murderer, to thee ! O Jesus ! what confusion for thee to be thus despised by thy own people ; to be judged less worthy of life than a robber, a seditious wretch, and a murderer ! Now, indeed, thou canst say, that thou art a worm and no man ; the reproach of men, and the outcast of the people. Thou didst complain in the garden, that they came to take thee as a robber ; but now thou art degraded still lower. Thou art placed in a balance with the lowest of men, and art declared to be less worthy than he !

But thou, my soul ! exhaust not thy indignation on the Jews : they were innocent when compared with thee. They knew not the divinity of Jesus ; they were seduced by their priests, and they only once offered this insult to Jesus. But thou, who adorest him as God, and dost acknowledge him to be thy King and Sovereign Master, how often hast thou preferred

the service of the devil to his? How often hast thou preferred a creature to him? Who will give water to my head, and tears to my eyes, that I may bewail my sins, my ingratitude, and my perfidy! After this, shall I be indignant at any one being preferred to me, who so often have preferred the creature to my Creator?

O sweet Jesus! no one wishes to have any thing to do with thee! all reject and despise thee. Art thou yet willing to receive me, after so many sins that I have committed? For my part I now make choice of thee, and prefer the enjoyment of thee to all the riches and pleasures of this world. I conjure thee, O adorable Saviour! by the profound abyss of thy humiliations, to repress this spirit of pride and envy which sways my heart. Give me true humility and unfeigned charity. May I rejoice in the elevation of others, and put my glory in being despised and humbled for the love of thee; since thou hast so often declared that he that exalteth himself shall be humbled, and he that humbleth himself shall be exalted. Thou shalt be hereafter the king of my heart: I will no more render myself the slave of Satan, this robber who deprives so many souls of paradise, this mover of sedition who troubles the peace of the soul, and this murderer from the beginning. Amen.

PRACTICES AND INSTRUCTIONS.

Take, to-day, and at all times, if it be possible, the lowest place.

Pray to God for those who are raised above you, and whom you feel yourself inclined to envy: speak of them with respect, and be careful not to depreciate them in the minds of others. Submit your judgment to that of others, and never prefer yourself to any one, unless you wish to prefer yourself to Jesus Christ, who has been treated as the lowest of men.

In your temptations imagine you see Jesus and Satan both before you, and that you hear your good angel ask: which of the two will you have?

During the day often dwell on these words of the prophets and apostles, "I have brought up children, and exalted them, but they have despised me: *—they have chosen death, and have preferred it to life.—To whom have you likened me, and made me equal, and compared me, and made me like? †—But you denied the Holy One and the Just, and desired a murderer, to be granted to you. But the author of life you killed!" ‡

* Isaias, l. 3.

† Isaias, xl. 5.

‡ Acts, iii. 14, 15.

SIXTH MEDITATION.

JESUS IS SCOURGED.

AND Pilate being willing to satisfy the people, released to them Barabbas, and delivered up Jesus, when he had scourged him, to be crucified.

EXPLANATION OF THE MYSTERY.

Seeing that he effected nothing with the Jews, Pilate, after making some ineffectual efforts to save Jesus by comparing him with Barabbas, resolves, through a feeling of barbarous compassion, to reduce him to such a state, as may awaken the pity of his persecutors. He accordingly orders him to be cruelly scourged, although he acknowledged him to be innocent, which was the extreme of injustice.

This punishment was infamous and cruel. We are not informed by the sacred writers of the number of stripes our Lord received. An ancient writer says, that his ribs were laid bare. We cannot doubt but that he was very much maltreated, being delivered over to the hands of

executioners, who were possessed by the worst passions of human nature, and who had received orders from Pilate, to reduce him to such a state as might make his implacable enemies feel pity for him.

EMPLOYMENT OF THE SOUL.

I. POINT. *See*, Christian soul ! how the Lamb of God is delivered over to the fury of these ravenous wolves !

See, how the executioners having prepared the instruments of torture, strip him of his garments, fasten him to a pillar, and discharge a shower of stripes on his virginal flesh.

See the blood flowing from all his veins,—the large wounds which are made in his body,—the frightful gashes on his shoulders,—and the fissures through which his blood flows in torrents !

See how the whips enter his very flesh, and, tearing it in pieces, scatter it on all sides.

See when they have unbound him, as they feared he would expire under their blows, how he falls to the earth,—is immersed in his own blood, meanwhile the executioners cease not to strike him with pitiless fury.

II. POINT. *Hear* what your Saviour says to you, as if you were present at this sad scene.

Hear the whizzing of the whips, and the voices of the executioners, who mutually encourage each other.

Hear what God the Father says to you : It is for your sins that I have thus treated my only begotten Son, and that I have abandoned him to the cruelty of his executioners.

*Hear what Jesus says to you by the mouth of David :—"I am ready for scourges ; and my sorrow is continually before me."**

Hear the same prophet elsewhere declare : "Many are the scourges of the sinner ;"† and St. Paul :—"Whom the Lord loveth he chastiseth, and scourgeth every son whom he receiveth."‡

III. POINT. *Consider why the Son of God vouchsafed to undergo so shameful and so cruel a punishment: 1stly, To testify his love for you, by taking on him the punishment which you deserved. 2ndly, To teach you the enormity of sin, which required that a God should suffer so painful and ignominious a chastisement. 3rdly, To expiate by his blood and sufferings the shameful pleasures of the flesh. 4thly, To satisfy the justice of his Father, whom your*

* Ps. xxxvii. 18. † Ps. xxx. 10. ‡ Heb. xii. 6.

abominable impurities had offended. 5thly, To prove the necessity of mortifying our bodies, if we wish to be members of Jesus Christ ; and to teach us that we shall not be saved, unless we have been chastised as he was.

AFFECTIONS.

Desire to be able to weep tears of blood, at the view of so tragic and moving a spectacle. Compassionate the Son of God, and say to him with St. Bernard : "O beloved Son of my Lord, what hast thou done, to deserve such bitterness and humiliation ?" He will answer you, that it is to expiate your impurities he thus suffers.

Return him thanks for the inconceivable charity which brought him down from heaven, to assume a mortal body, that he might be scourged instead of the slave who deserved such chastisement. What master would consent to be scourged, in the public streets of a city, for his servant, much less for his enemy ?

Ask pardon for your sins, especially for your impurities, which have subjected him to this torture.

Offer to bear the punishment of your offences. Had you been present at this spectacle, would

you not have pressed through the crowd, and offered yourself in his place, or at least wished to participate in his sufferings? Would you not have said: It is I who have sinned! It is I who should be punished. What crime has he committed to merit such treatment? He is the holiest and most innocent of men.

Implore our Lord, by his cruel and ignominious flagellation, to apply to you the fruit of this mystery, and by his blood to cleanse you from your impurities.

PRAYER.

O Lamb of God, immaculate victim of man's salvation! King of heaven and earth! I adore thee in the pitiable state in which I now behold thee. I kiss thy sacred wounds, and I firmly believe that it is for me that thou hast received them. O incomparable master! why hast thou taken the place of thy slave, and submitted to be scourged for him? O eternal Father! why hast thou not had compassion on thy Son? Why hast thou abandoned him to the fury of his enemies? Thou didst not permit Abraham to sacrifice his son Isaac; but didst substitute an animal in his place! And to save me, a

wretched sinner, thou hast immolated thy only begotten Son!—to spare the criminal, thou hast scourged the innocent. O my God! it is thy love for me, and thy desire to save me, that caused thee to permit thy well beloved Son to suffer these torments. O unexampled goodness! O unmerited grace! O infinite charity!

I return thee, O sweetest Jesus! my most heartfelt thanks, for the scourges thou hast received for me, and for all the blood thou didst shed for my sake. I detest my abominable impurities, which have caused thee so much suffering, and which have reduced thy innocent flesh to this frightful state. Let my rebellious flesh be torn as thine was. O most amiable Saviour! to what excess hast thou carried thy love for me, by undergoing this shameful and painful chastisement! Thou hast said by thy prophet, —“Many are the scourges of the sinner, but mercy shall encompass him who hopeth in the Lord.” But thou didst commit no sin, O Holy of Holies! Whence, then, have these scourges been laid on thee, by the justice of thy Father, and why dost thou appear deprived of all effects of his mercy? It is because thou hast wished to discharge our obligations. The impurities of men are so great and so universal, that nothir

less than the tears and blood of a God could wash them away.

Wo to the ungrateful man, who renews thy stripes as often as he sins. O dear Lord ! let not that ever happen to me ! I myself will take the whip, not to strike thy virginal flesh, but to punish my own.

I conjure thee, O good Jesus ! by the torrents of blood which thou hast shed, by these frightful wounds with which thy body was covered, by that shameful exposure which was the greatest of thy sufferings, and by all thy pains and extreme confusion, to pardon me my sins, to purify my body from all defilement, to cleanse me with thy precious blood, and not to suffer me to enjoy a criminal pleasure, which thou hast expiated by so much blood and wounds, so much sorrow and ignominy. Amen.

INSTRUCTIONS AND PRACTICES.

Take, if it be convenient, the discipline ; as you are a member of the body of Christ, be not without suffering.

Suffer all the reproaches, sarcastic words, and bad treatment you may receive from your enemies.

Imagine that you are bound to the pillar at which Jesus suffered : and let yourself be torn with stripes as he was.

Observe great modesty : remember that your criminal nudities have caused this confusion to the Son of God : be exact about your person, and suffer not your purity to be endangered by curious glances, and still less by indecent familiarities.

Offer yourself to God, to receive all the chastisements his Providence may be pleased to send you.

Return him thanks for all the sickness, pains, and infirmities, from which you may suffer ; and if God spares you, be careful not to spare yourself.

Often bring to mind, that God chastiseth every child whom he receives, as St. Paul assures us ; and that those who are not punished among men on earth, will be eternally punished with the devil in hell, as St. Bernard observes.

Say often with David : " I am prepared for scourges." O my God ! I am ready to receive them from thy paternal hands, or from the hands of the ministers of thy justice ; I have well deserved all the evils I endure ; and all that I suffer is nothing compared with my deserts.

In fine, frequently bring to mind these beautiful words of St. Augustin :—" O man ! consider what thou art, and how much thou owest ! and seeing that thy redemption has cost the Son of God so much, be not so wretched and ungrateful as to persevere in sin. Piety was scourged for thee, who art impiety. Many stripes and scourges are due to the sinner ; and many have torn the body of my Redeemer. The number of stripes should equal the number of crimes ; and as the sins of men are beyond number, the wounds of the Son of God must needs have been infinite."

SEVENTH MEDITATION.

JESUS IS CROWNED WITH THORNS.

THEN the soldiers of the governor, taking Jesus into the hall, gathered together unto him the whole band ; and stripping him they put a scarlet cloak on him. And plaiting a crown of thorns they put it on his head, and a reed in

his right hand, and bowing the knee before him, they mocked him saying : Hail king of the Jews ! and spitting upon him they took the reed, and struck his head.—Pilate, therefore, went forth again, and saith to them : Behold I bring him forth that you may know that I find no cause in him. Jesus, therefore, came forth, bearing the crown of thorns, and the purple garment. And he (Pilate) saith to them : Behold the man ! When the chief priests, therefore, and the servants had seen him, they cried out, saying : Crucify him, crucify him ! Pilate saith unto them : take him you, and crucify him ; for I find no cause in him.—And from henceforth Pilate sought to release him. But the Jews cried out, saying : If thou dost release this man, thou art not Cæsar's friend. For whosoever maketh himself a king, speaketh against Cæsar. Now when Pilate had heard these words, he brought Jesus forth ; and sat down in the judgment-seat, and he saith to the Jews : Behold your king ! But they cried out : Away with him ; away with him ; crucify him ! Pilate saith to them, shall I crucify your king ! The chief priests answered : We have no king but Cæsar !

EXPLANATION.

When the Son of God had resumed his garments the soldiers tore them off, some short time after, and in derision of his royalty, put a scarlet mantle on his back, a reed in his hand as a sceptre, and a crown of thorns on his head. This act was very painful and ignominious to Jesus ; for besides the blows and spits he received on the face, they struck him severely on the head, so that the thorns sank deeper and deeper into the flesh, and made the blood flow copiously down his head and face, so that his hair was clotted with it, his face disfigured, and his whole appearance rendered horrible to behold.

Pilate himself was shocked at this sight ; and believing that the spectacle would soften the hearts of the Jews, he led him forth, to a small balcony before his palace, to shew him to the people. Jesus came forth in this condition ; and as soon as he appeared in view of the immense crowd, assembled before the palace, Pilate raised the cloak, and shewing them his body all covered with wounds, and torn even to the bearing of the bones, said: Behold the man whom you have delivered to me, and whom I have so severely treated to please you. Again he shewed him to

them when he was about to condemn him : Behold your king ! It is certain that Pilate regarded the Son of God as king of the Jews, for he always speaks of him as such ; but because he had said, that his kingdom was not of this world, that his royalty was of a spiritual, not of a temporal character, and, consequently, that it nowise interfered with the authority of Cæsar.

EMPLOYMENT OF THE SOUL.

"Hearken, O daughter ! and see."—Ps. xlv. 11.

1. POINT. The Holy Virgin was present with St. John, when Pilate presented her Son to the people ; place yourself beside her, and observe what passes without, after you have considered what occurred within, in the crowning with thorns.

See, daughter of Zion ! thy Spouse crowned with the ignominious and painful diadem which the Jews have placed on his head.

See how the soldiers renew his sufferings, by pulling off his garments, which had become attached to his bleeding wounds.

See how they plait a crown of thorns,—how they place it on his head,—how they press it, and force it down with blows.

See the blood flowing down his face ; the buffets he receives, and the vile spittle that is mixed with the gushing blood. *See* how they put a reed in his hands, and bending the knee before him, salute him in mockery as king of the Jews.

See, while Pilate presents him to the people, the afflicted and modest appearance of Jesus, clad in a scarlet mantle, and bearing on his head a crown of thorns. Look at him in this condition with his holy Mother, and observe the effect of this spectacle on her.

Compare his appearance now with that predicted of him by Isaias, seven centuries before his birth :—" Who hath believed our report ? and to whom is the arm of the Lord revealed ? There is no beauty in him, nor comeliness : and we have seen him, and there was no sightliness, that we should be desirous of him. Despised and the most abject of men, a man of sorrows, and acquainted with infirmity. And his look was as it were hidden and despised, whereupon we esteemed him not. We have thought him as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities ; he was bruised for our sins : the chastise-

ment of our peace was upon him, and by his bruises we are healed."*

"Hearken, O daughter! and see."

II. POINT. *Hear* in silence what Jesus says to your heart.

Hear what the soldiers say to him: "Hail, King of the Jews!" Prostrate yourself before him with profound respect, and say: "Yes! thou art, indeed, the king of heaven and earth,—of angels and of men,—of Jews and of Gentiles."

Hear what Pilate says: "Behold, I bring him forth unto you, that you may know that I find no cause in him." Ask him: Why, then, treat with such cruelty, one whose innocence he avows?

Hear him, saying to the people: "Behold the man!" *Hear* the Jews answering: "Crucify him!" and Pilate's reply: "Shall I crucify your king?" *Hear* the voice of the priest: "We have no king but Cæsar." Let your heart indulge in all the feelings which this sight is calculated to inspire you with. If not yet sufficiently affected, *Hear* God the Father saying to

* *Isaias liii. 1—5.*

you: "Behold the holiest of men, whom I have given over to death for you! Behold my Son, who reigns with me for ever in heaven; and whom you have crowned with thorns by your pride and irregular ambition."

Hear the Holy Virgin, who says to you: "Behold my beloved Son, whom I conceived by the operation of the Holy Ghost, whom I watched over with such care and anxiety, and whom you have covered with wounds by the impurities of your body."

Hear the angels addressing the Holy Virgin, as they point to you: "Behold the wicked mortal, who has caused his God to be put to death: behold the ungrateful wretch who has put a crown of thorns on the head of him who prepared a crown of glory for him in heaven! Behold the proud, perjured, and impious man, who has, a thousand times, spat on the face of thy Son!"

III. POINT. *Consider*, why Jesus Christ was pleased to be crowned with thorns. Firstly, To expiate your crimes, and to undergo their chastisement; for the head, being the abode of the intellect, is the source of all sin. In it are conceived sins of ambition, impurity, injustice, and vengeance. It was, then, necessary that

the sacred head of Jesus should be crowned by ignominy and suffering. Secondly, That there might be no part of his body that was not tortured and afflicted ; for being the victim of the world, he was to be offered as a holocaust, and it was, therefore, necessary that it should be entirely covered with pain. When the Son of God was scourged in the prætorium, he was wounded in all parts of his body, except the head ; and in order that his sacred head might expiate the criminal thoughts of men, he vouchsafed to be crowned with thorns. Thirdly, He was thus crowned, to teach us that his kingdom is not of this world ; and that if we wish to possess, like him, a crown of glory in heaven, we must first carry a crown of thorns on earth.

Consider, that three sorts of persons do not wish to acknowledge Jesus Christ for their king ; the ambitious, the avaricious, and the unchaste. The ambitious do not recognize him, because they are fond of honours ; and Jesus is despised. The avaricious reject him, because they are fond of money ; and Jesus is poor. The voluptuous abhor him, because they are fond of pleasure ; and Jesus is a man of sorrows and affliction.

AFFECTIONS.

Adore your king, and repair the outrages he suffers from the soldiers in the prætorium, and from wicked Christians in the churches.

Return him thanks, for having suffered these pains and ignominies for love of you ; and for having vouchsafed to be crowned with thorns, to merit for you a crown of glory.

Ask pardon for all the thoughts of pride, ambition, vanity, avarice, impurity, and revenge, which occasioned him to suffer those torments and confusion.

Openly acknowledge that you have no other king but Jesus, and that you are prepared to die in his service,—that you renounce the world, the flesh, and the pomps of Satan ; and that you are a disciple of your humble, poor, and afflicted Saviour.

Beg of him to apply to you the fruit of this mystery, and say to him :

PRAYER.

O most sweet Jesus ! the humblest and greatest of all kings, who hast been crowned with opprobrium and sorrow, to merit for us a crown of glory in heaven ; I acknowledge thee for my

king, despised and disfigured as thou art, and I render to thee the most profound homage which a creature can offer to his Creator.

O thou most beautiful and most amiable of the sons of men! where are these attractions that should ravish our hearts: where is this countenance which was replendent as the sun on Mount Thabor?—where are those garments which appeared whiter than snow? O king of the universe! where are the insignia of thy royalty? Is this the precious crown with which thy Father hath crowned thee? Is this the sceptre which he has put into thy hand? Is this the royal mantle which David represents to us, as all covered with gold and precious stones! Ah! now, indeed, I conceive that there is nothing greater or more valuable in thy esteem than sorrow and confusion! I see this precious crown which thy Father hath promised thee, when he said by a prophet, that he would crown thee with affliction.

Come, then, sacred and loved thorns, which have pierced the head of my Saviour! come and pierce my heart and my soul, and make me sensible of the punishment of my sins. Let me hear no more of honours and pleasures. I am horror-struck at seeing myself without thorns,

and beholding thee crowned with opprobrium and suffering. Shall I be a member of thy mystical body, if I am without wounds. Can a head that is crowned with thorns, exercise any other influence on its members than what itself feels? And can I wish to bear a wreath of roses, when I see thee, my king and my God, crowned with thorns?

O sweetest Jesus! I return thee thanks for having extracted all the thorns from my heart, to bury them in thy head, and for having taken away all my evils, to fill me with the abundance of thy good things.

I ask pardon for the irreverences I have committed in thy churches, and for the infidelities which have made me renounce thy service, rather than displease the great ones of the world. Alas! how often have I betrayed thee, despised thee, and forsaken thee, through human respect. How often have I said that thou wert not my king, and that I had none such but Cæsar?

Have mercy on me, O Saviour of my soul! and receive the protestation of being hereafter faithful, which I now make in thy presence. Thou shalt, in future, be the king of my heart; and I will prefer the glory of thy service to the honours, grandeurs, riches, and pleasures of the

world. Let the ambitious declare that they have no king but Cæsar ; let the avaricious worship no other God than gold ; and the unchaste and intemperate, prefer to the enjoyments of thy pure delights, the pleasures of the senses :—for my part, in life and in death, I will have no other king than the humble Jesus,—no other God than the impoverished Jesus, and no other happiness than the sorrowful and afflicted Jesus ! Amen.

PRACTICES AND INSTRUCTIONS.

Suffer, to-day, with patience, whatever ailments of body, or anxieties of mind, you may be subject to. Bury deep in your heart the sacred thorn of penitence ; endure all the insults that may be offered to you ; and take care not to press down the thorny crown on your Saviour's head, by any injurious language to your neighbour.

Remember the offer which Jesus Christ made to St. Catharine of Sienna,—of two crowns, one of gold, and one of thorns ; and of the declaration he made to her,—that it was necessary to bear both, one after the other :—that those who bore the crown of gold in this life, would, in the

ether, bear the crown of thorns ; and that those who were crowned with thorns here, would have their brows encompassed with a crown of gold hereafter. Imitate her, and take the crown of your Saviour's thorns, and press it to your head.

Beware of afflicting your superiors, who watch over you : this would be to strike with a reed the thorny crown of Jesus.

Bear all your afflictions and temptations with patience ; and be persuaded that what afflicts and humbles you, is a thorn which the Son of God takes from his crown, and presents to you. You would manifest great respect for one of the thorns that pierced your Saviour's temples. Shew the same reverence for that which his providence offers to you.

Assist, to-day, at the holy mysteries, with great respect, and make some slight reparation to your Saviour for the insults he receives from the wicked.

Beware of four sins, which are so many spits discharged on the face of Jesus ;—blasphemies, insults, obscene words, and calumnies.

Salute the Holy Virgin. Console this most afflicted Mother, and accompany her to Calvary. She bore in her heart the crown of thorns which

her Divine Son bore on his head. What a sight for her! What a chalice of affliction was presented to her by Pilate, when he exhibited to her her Son in this afflicted state. What agony of heart did she experience, when the shouts of the Jews reached her heart—"Away with him; away with him; crucify him!"

EIGHTH MEDITATION.

JESUS IS CONDEMNED TO DIE—HE CARRIES HIS CROSS.

AND Pilate seeing that he prevailed nothing, but that rather a tumult was made; taking water, washed his hands before the people, saying: I am innocent of the blood of this just man: look you to it. And the whole people answering, said: His blood be upon us and upon our children. Then having scourged Jesus he delivered him unto them to be crucified. And they took off the purple from him, and put his own garments on him, and they led him out to crucify him. And as they led him away, they laid hold of one Simon, of Cyrene, coming from th

country ; and they laid the cross on him to carry after Jesus. And there followed him a great multitude of people, and of women who bewailed and lamented him. But Jesus turning to them said : Daughters of Jerusalem, weep not over me, but weep for yourselves and for your children. For behold the days shall come, wherein they will say : Blessed are the barren, and the wombs that have not borne, and the paps that have not given suck. Then they shall begin to say to the mountains : fall upon us ; and to the hills, cover us. For if in the green wood they do these things, what shall be done in the dry ?

EXPLANATION OF THE MYSTERY.

Pilate having heard the Jews say, that Jesus asserted he was the Son of God, and perceiving in him something more than human, was more alarmed than ever. His fear was augmented by the notice sent to him by his wife, who had suffered much in her dreams on account of this just man. Moreover he must have had information of the numerous miracles which Christ had performed, and he saw that it was through envy, that the chief priests had delivered him up to him ; but being at the same time intimidated by

the threat of an appeal to Cæsar, he washes his hands before the people, to shew that he is innocent of the blood of one, whom, however, he condemns to be crucified.

It has been questioned whether Pilate pronounced this sentence. The greater number of the Fathers assert that he did, and that when Jesus heard the decree of his death, he submitted voluntarily to it, although he was able to prevent its execution. It was the custom of criminals to carry the instrument of their punishment on their shoulders; and, therefore, the cross, which was fifteen feet long, was laid on the shoulders of Jesus. As his shoulders were bared of flesh, the cross renewed and aggravated his wounds. He made some way under so heavy a burthen, but as he had lost much blood and his strength was exhausted, he fell under it. The Jews fearing that he might die on the road, and wishing to have the barbarous satisfaction of seeing him attached to the cross, forced one Simon to carry the cross of Jesus, or, as some think, to assist in carrying it.

The discourse which our Lord makes to the women of Jerusalem, is a prediction of the frightful desolation of their city, which happened

some years afterwards, and which has not been equalled in the history of the world.

EMPLOYMENT OF THE SOUL.

Harken, and see !

I. POINT. *See*, devout soul ! Pilate seated in his tribunal, pronouncing the sentence of death against Jesus Christ, who stands before him. Observe how the Saviour submits to it, for the glory of his Father and for love of you ; he makes no opposition, but bows his head in acquiescence. He does not appeal from the sentence, but voluntarily embraces it, although the most unjust that was ever pronounced on earth.

See how his scarlet mantle is taken from him, and his own garments are given to him, by which he may be recognised ; when his cross is presented to him, he embraces it with joy, and places it on his shoulders.

See the immense crowd of people, running from all parts of the city to assist at the execution of the great prophet ; behold him, as he proceeds through the streets of Jerusalem, be-

tween two thieves, preceded by guards and heralds, bearing the heavy load of the cross ; and observe how his gentleness, patience, and humility, draw tears from the eyes of many who behold him in this state.

See him fall under the load of the cross ; his executioners kick and strike him, in order to make him rise. Again he falls, and again he suffers the same ill-treatment. Look on this sad spectacle, together with the Holy Virgin and St. John, who followed him, and comprehend, if you can, the sorrow of his afflicted Mother.

See how the Jews, to whose fury Pilate has given up the innocent Jesus, fearing lest he should expire on the way, and wishing to have the pleasure of beholding him crucified, constrain a poor man named Simon to carry his cross after him, and to proceed in this manner to Calvary. If you are moved by the sight, pass not further on ; if not,

Hearken and see !

II. POINT. *Hear* Pilate saying ; I am innocent of the blood of this just man ; and yet he condemns him to death. Christian soul, are you

innocent of it, when your sins have caused him to die?

Hear what Jesus says to the women of Jerusalem, who wept at the sight of his sufferings.

Hear what he says to all his disciples : If any man will follow me, let him deny himself, take up his cross, and follow me.

Hear what he says to each one in his or her heart: Son, or daughter, help me to carry my cross, for I am no longer able to support it alone. Give me some relief, by disburthening me of this weight, or at least assist to bear it.

III. POINT. *Consider* why it was that the Son of God, who hitherto had manifested a most invincible patience, and who wished not to receive any aid in his sufferings,—who had even miraculously supported life, in the previous part of his passion, now no longer sustains the weakness of nature in carrying his cross to Calvary, but falls under its weight, and permits its burthen to be shared with a poor man, who met him on his way. He permitted this principally for two reasons. First, in order to teach us the indispensable obligation of carrying our cross with him, if we wish to be his disciples. Second, to teach us that we aid him to carry his cross, when we carry our own with patience;

and that we give him some support in his sufferings, by bearing our own with resignation, for he was loaded with two crosses, the one material, the other spiritual. The material was the cross of wood. The spiritual and most oppressive was the sins of all men, which were laid on his shoulders. Thus by abstaining from sin you diminish the load by which he was then borne down to the ground.

Consider the different persons who accompany Jesus Christ to Calvary ; the Jews, the two thieves, Simon the Cyrenean, the pious women, the Holy Virgin and St. John. The Jews held the cross in abomination, and regarded as cursed whoever touched it. The two thieves carried their crosses, but through constraint ; they dragged them after them rather than carried them. Simon of Cyrene carried that of Jesus through obedience, but with great repugnance. The pious women carried the cross spiritually, by the compassion they had for their suffering Saviour, but they were not perfectly resigned to the will of God. The Holy Virgin and St. John carried it with Jesus, and were perfectly resigned to bear its weight. Jesus Christ carried it with joy, and only relinquished it, to

make us partners of his triumph by making us partakers of his sufferings.

AFFECTIONS.

Thank your Saviour for having taken on him the heavy load of your iniquities ; and for having accepted death, to deliver you from incurring it eternally.

Sympathize with him, on beholding him struck with clubs by his brutal executioners, as if he were a senseless animal.

Weep, not for him, but for your own iniquities, which weighed heavier on him than his cross, and which will weigh you down to hell, unless you do penance for them.

Offer to aid Jesus in carrying his cross, and be convinced that you give him relief, when you bear patiently all the corporal and spiritual sufferings of this life.

Ask of him the aid of his grace, and implore him, that as he vouchsafed to let Simon aid him in bearing his cross, he may be pleased to assist you in carrying yours.

PRAYER.

O my loving Redeemer! like the obedient Isaac thou carriest the wood of the sacrifice which is to consume thee! I thank thee for having taken on thyself all my crimes, and for having accepted the decree of death which was pronounced against me. I am oppressed with sorrow to see thee overwhelmed with torments, and so badly treated by a people to whom thou hast done so much good.

O sweetest Jesus! how many of us weep like the women of Jerusalem, on beholding thee loaded with the instrument of thy punishment! but how few of us are willing to give thee the least relief, and to take up the end of thy cross, to enable thee to proceed on thy painful journey! Alas! are there not some of us who join thy executioners, and instead of alleviating thy sufferings, augment them? Like the Jews, too many of thy disciples have the cross in abomination, and they regard all those who are attached to it as under a malediction. They honour it exteriorily, but detest it in their hearts. They drag it after them like the thieves, but cannot summon up resolution to carry it. Where shall I find those who love it, embrace it, and carry

it with joy like thee, or at least with submission and patience? As for me, O Lord, who have the honour to be thy disciple, I will follow thee, whithersoever thou goest, and I will march under the standard of thy cross, even to Calvary, in order to be crucified with thee there.

Aid me, O Lord! I conjure thee, in carrying my cross; since thou hast been pleased to receive assistance in carrying thy own. Thou knowest how weak and cowardly I am, and that I fall each instant under the weight of my misery. Strengthen my weakness; animate my courage; and if I am either wicked enough to trample on thy cross, or unjust enough to complain of it, or coward enough to flee, force me, like Simon, to carry it, and let necessity make me thy disciple, if I will not voluntarily subject myself to so glorious a burthen. Amen.

PRACTICES.

Bear to-day your corporal and spiritual infirmities with more than ordinary patience.

Take your crucifix, and applying it to your heart, recite the hymn of the Passion, *Vexilla regis prodeunt*, or the *Stabat Mater*.

Visit the sick, and console the afflicted, and thus assist them in carrying their cross.

Beware of giving way to impatience, for by it you increase the load of your Saviour's cross.

Consider all sufferings as small portions of the cross, and adore them respectfully and affectionately.

Had you been in the place of Simon, and had known Jesus Christ as you now know him, would you not willingly have disburthened him of his cross, and joyfully borne on your shoulders this trophy of love and glory. You can do this by bearing your own cross with patience.

NINTH MEDITATION.

JESUS IS ATTACHED TO THE CROSS.

AND they bring him into the place called Golgotha, which being interpreted, is the place of Calvary. And they gave him to drink wine mixed with myrrh: but he took it not. And crucifying him they divided his garments among them, casting lots upon them, what every man should take, that it might be fulfilled which was

spoken by the prophet, saying : They divided my garments among them : and upon my vesture they cast lots. And it was the third hour, and they crucified him. And there was a superscription written over him in letters of Greek, and Latin, and Hebrew : Jesus of Nazareth, king of the Jews. There were crucified with him two thieves ; one on the right, and one on the left ; and Jesus in the middle. And they that passed by, blasphemed him, wagging their heads, and saying : If thou be the Son of God, come down from the cross ; that men may see and believe. And they, putting a sponge full of vinegar about hyssop, put it to his mouth ; and they said : If thou be the king of the Jews, save thyself. And Jesus said : Father, forgive them, for they know not what they do.

Now one of the robbers who was crucified with him, blasphemed him. But the other answering rebuked him, saying : Neither dost thou fear God, seeing that thou art under the same condemnation. And we indeed justly, for we receive the due reward of our deeds ; but this man hath done no evil. And he said to Jesus ; Lord ! remember me when thou shalt come into thy kingdom. And Jesus said to him ; Amen. This day I shall be with you in para-

dise. Now there stood by the cross of Jesus, his Mother, and his Mother's sister, and Mary Magdalene. When Jesus, therefore, had seen his Mother, and the disciple standing, whom he loved, he saith to his Mother: Woman, behold thy Son! After that, he saith to the disciple: Behold thy Mother! And from that hour the disciple took her to his own.

EXPLANATION.

It was the custom to give to criminals about to be crucified, some wine to drink, which strengthened them and rendered them less sensible to pain. The executioners presented Jesus with wine mixed with gall. He tasted it, to feel its bitterness; but he did not wish to drink it, lest it should diminish his sufferings. The most probable opinion is, that the cross being laid on the ground, our Lord was attached to it with four nails, and then raised aloft. Jesus was crucified about mid-day, and then darkness covered the earth. The superscription, in which he was styled] king of the Jews, was written in three languages; that it might be read and understood by the three principal nations of the world—the Greeks, the Romans, and the

Jews, who were assembled at Jerusalem at the time of the Pasch.

The first word which Jesus spoke on the cross, was the prayer he addressed to his Father in behalf of his enemies ; he forgot all his own sufferings to think of them. The second was addressed to the good thief, who acknowledged him to be his king, when every one was insulting him and scoffing at him. The third was that he spoke to his Holy Mother, who was standing by the cross. As he left her without any human succour, he gave her as a Mother to St. John, and ordered the well beloved disciple to regard her as his Mother.

EMPLOYMENT OF THE SOUL.

Consider and see.

I. POINT. *See* the Son of God now arrived on Calvary after much exertion, remains for a few moments regarding the cross on which he is to suffer. He is at length rudely stripped of his garments, which were attached to his bleeding body ; and is stretched on his bed of sorrows.

See him extended there at full length ; behold

him presenting his hands and feet to be nailed. He raises his eyes to heaven, and offers himself to his Father for the salvation of the world.

See the gross nails enter his hands and feet ; observe the blood gushing forth from his wounds. His nerves recoil with the violence of the pain, and as thus the left hand does not reach the hole that has been prepared for it, they drag it with such violence, that all the bones of the suffering Saviour might be reckoned.

See him taking gall in his mouth, as he is raised on high. He casts his first look on his Holy Mother, and on St. John his disciple. For a long time he observes silence, while he is exposed to the coldness of the air, the insults of his executioners, the blasphemies of the priests, and the raileries of the Jews.

See, in fine, the inscription over his head :
JESUS OF NAZARETH, KING OF THE JEWS.

Consider and see !

II. POINT. *Hear* what this Divine Master speaks to your heart from the cross on which he is raised ; for he beholds you.

Hear this admirable prayer which he offered up for his enemies, palliating their guilt, and

saying : " Father, forgive them, for they know not what they do ! " He prayed for them who crucified him corporally, and for those who were to crucify him spiritually, among whom you were the most cruel and relentless. Look on him suspended between heaven and earth, and hear his prayer. " Father, forgive them, for they know not what they do. "

Hear the reproof which the good thief makes to the wicked companion of his sufferings ; the prayer which he makes to Jesus, and the gracious answer he received.

Hear what he said to his Holy Mother and to St. John, and the blasphemies which the Jews continued to utter against him. They promise to believe in him, if he descends from the cross !

Hear, in fine, God the Father, saying to you : " Look, and make according to the pattern that was shewed thee on the mount. " *

Consider and see !

III. POINT. On bended knees *consider*, with St. Paul, the length, the breadth, the height, and the depth of the cross of Jesus. It is as long as

• Exod. xxv. 40.

his life ; broad as the multitude of his sufferings ; high as his love ; and deep as his humility.

Consider who is attached to the cross ; what he suffers ; why he suffers ; how he suffers ; when he suffers ; and where he suffers. He who suffers is the Son of the living God, who exchanged his throne of glory for this throne of ignominy. He is the Messiah promised from the beginning of the world, desired and sought for by all nations. He is the holiest, the wisest, sweetest, most innocent, and most loving of men ! He suffers these torments to deliver us from the pains of hell, which we had merited. He suffers at mid-day, at the paschal solemnity, when there was an immense concourse of people at Jerusalem. He suffers on a mountain where criminals were executed ; exposed to the view and raileries of his enemies. He suffers with admirable meekness, modesty, patience, and charity ; and even prays his Father, to pardon those who were putting him to death of the most ignominious torture !

Consider the grief of the Holy Virgin, when she heard the strokes of the hammer, which drove the nails into the hands and feet of her beloved Son ; when she saw him raised aloft, and heard the blasphemies and scoffing of which he was

the object. She would have died with grief, had not her Divine Son sustained her by a miracle of his power.

Consider that God wished her to be at the foot of the cross, to co-operate in our redemption by the sacrifice she made of her Divine Son,—that St. John represented the adopted and predestined children who have been given to the Holy Virgin, and that we must be her children if we will be saved.

Consider, in fine, four sorts of people who mocked at our Saviour: the priests, the soldiers, the passers-by, and the thief. The priests insulted his piety; the soldiers mocked at his power; the passers-by ridiculed his miracles; and the thief reproached him with his sufferings. The priests mocked at his title of Son of God; the soldiers, at his quality of king; the thief, at his quality of Messiah; and the passers-by, at his title of Redeemer, saying to him: "He saved others, but he cannot save himself."

AFFECTIONS.

Approach, Christian soul! this throne of grace and mercy: prostrate on the earth, adore your Saviour, and say to him, with the Holy Church:

"We adore thee, O Lord Jesus Christ! and bless thee, because by thy holy cross thou hast redeemed the world."

Return him thanks for the love he has had for you, having ascended the infamous gibbet of the cross, to withdraw you from hell, and to raise you to heaven. Thank him, a thousand and a thousand times, for having shed his blood for you : kiss his feet and hands, and wash yourself in his sacred blood, as if you were present on Calvary.

Make to him a spiritual confession of all the sins of your life, at least of the principal ones ; and beseech him, in quality of high-priest, to loosen one of his arms, and give you absolution from his cross. Receive it with a profound respect, prostrate on the earth ; and be convinced that he says to you, as he formerly did to the paralytic : "Have courage, child, thy sins are forgiven thee."

Hope in his bounty, and regard it as certain, that he who prayed for his executioners, who promised paradise to the good thief who in his last moments repented, and who has given his life to save you, will willingly pardon you your transgressions.

Offer to be crucified with him ; for "The-

that are Christ's," says St. Paul, "have crucified their flesh with the vices and concupiscences."* Put yourself in the place of the good thief, and say with him: I have well merited the evils I endure, and much more. O Lord Jesus, remember me, when thou shalt come into thy kingdom. Listen to his answer: "This day shalt thou be with me in paradise."

Implore him to apply to you the fruits of his passion, and to address you in these consoling words, at the moment of your death.

PRAYER.

Prostrate, in body and soul, at the foot of thy cross, I adore thee, O Saviour of the world, and although thou dost scarcely retain the figure of a man, but art as a criminal and leper, I believe that thou art the Son of the living God, the king of angels and of men, the judge of the living and the dead, the victim of the world, the High-priest of the New Law, the vanquisher of the demon, of hell, and of death—the Redeemer of the world, the great Master and incomparable

* Gal. v. 24.

Teacher—who hast chosen from thy cross to teach men the road to heaven.

O Lord! how different art thou from what thou didst appear on Thabor! Thou wert then clad in a robe of light; and now thou art naked on this cross: thou wert then between Moses and Elias; and now thou art between two thieves: then thy heavenly Father acknowledge thee to be his Son; now it seems he knows thee not, and has abandoned thee: then thou wert environed with a bright cloud; and now thou art wrapped in the darkness which covers the whole earth.

O Saviour of my soul, how bitter is my anguish to see thee in this state! What an example of humility and charity is here presented to my view! I know, O Saviour, the greatness of my malady, which required such a remedy. I comprehend the malice of a mortal sin, since it could not be effaced but by the blood of a God.

O sweetest Jesus! I thank thee for thy incomparable love, which made thee come to die for me on the cross. I embrace, with respect, with love, and with gratitude, thy sacred feet, and thy beneficent hands, which have healed so many infirm.

I clasp the cross as the ladder of heaven, the throne of grace, the ark of safety, the tree of life, the seat of wisdom, whence thou dost teach us all virtues.

I conjure thee, O Lord, by the torments thou hast endured for me ; by the prayer thou didst offer up for thy enemies ; by the sorrows and afflictions of thy holy Mother ; by the grace thou didst shew the dying thief ; by thy thirst, and the vinegar and gall which were presented to thee,—to remember me, I conjure thee, by thy tears ; by the precious blood which thou didst shed, even to the last drop ; to pardon me my sins ; to have mercy on me ; not to abandon me in my last agony ; but to visit me, to console me, to promise me paradise, as thou didst to that illustrious penitent who died beside thee. Amen.

PRACTICES.

Venerate the sacred cross, as is done on Good Friday, and say the *Vexilla Regis*, or *Stabat Mater*.

Pray for some time, with your arms extended as a cross ; embrace your crucifix ; kiss the

wounds of your Saviour, and imprint them, if possible, on your heart.

Accept of all the crosses and afflictions which God may send you ; and complain not of them.

Offer yourself to God as a victim, ready to suffer whatever he pleases.

Suffer the insults of the wicked, who despise you, and who scoff at your devotion.

Ascend the cross of Jesus, and when you are there, pray for your enemies, as he did.

Hope in the mercy of God, and fear his judgments. There was one thief saved ; do not despair : there was but one ; do not presume.

Acknowledge with the penitent thief, that you have richly deserved the evils you suffer, and give your neighbour the example of resignation and patience.

Cast yourself at the feet of the Holy Virgin ; protest to her that you are prepared to live and die her child, and pray her to assist at your death, as she did at that of her Son.

TENTH MEDITATION.

JESUS DIES.

Now from the sixth hour there was darkness over the whole earth, until the ninth hour. And about the ninth hour, Jesus cried with a loud voice, saying: Eli, Eli, lamma sabacthani, that is, My God, My God, why hast thou abandoned me? After that, Jesus knowing that all things were now accomplished, said: I thirst. Now there was a vessel there, full of vinegar. And they, putting a sponge full of vinegar about hyssop, put it to his mouth. Jesus, therefore, when he had taken the vinegar, said: It is consummated. And Jesus, crying with a loud voice, said: Father, into thy hands I commend my spirit; and saying this, he gave up the ghost.

EXPLANATION.

The Son of God pronounced the first three words before the darkness, which lasted three hours, during which he remained in profound

silence, suffering without complaint the agonies of death. For although he was robust and in the bloom of his age, yet, as he had lost so much blood, he died before the thieves, whose limbs were subsequently broken to accelerate their death. After the darkness, Jesus pronounced the four last words : that is, at the last hour, shortly before his death. He twice emitted a loud cry, which was miraculous, as he was dying of loss of blood and debility. His great thirst was occasioned by his loss of blood, and he manifested it, as he knew that vinegar would be the only refreshment afforded him. The abandonment by his Father was the greatest of all his sufferings, which consisted in a privation of all sensible consolations, which were withheld from his sacred humanity, in the most violent of his combats, and in the excess of his afflictions.

EMPLOYMENT OF THE SOUL.

Consider and see !

I. POINT. *See* christian soul ! your adorable Jesus approaching the end of his life ; he is now in his last agony.

See his eyes swimming in death, his face

downcast, his blood flowing out—drop by drop, and his head bowed down.

See the Jews presenting him with vinegar to drink. The greatest monsters excite compassion in their suffering; no one has compassion on Jesus, who did good to every one! A wretch has sympathy for him who is involved in the same suffering as himself; but a thief on the cross blasphemes Jesus Christ and insults him, although he never received any injury from him.

See the moon, which, being full at this time, was in opposition, or opposed to the sun, and yet she leaves her place, to obscure the orb of day and to involve the world in darkness.

See the darkness that covered the face of the earth, the veil of the Sanctuary which is rent in twain, the earth which is agitated; the rocks which split, and the graves which open. Is not your heart touched with grief?

See, in fine, how Jesus expires, bowing down his head, to indicate his obedience, and to give you the kiss of peace; see his arms extended to embrace you; and after his death, behold his side opened with a lance, to make known to you the excess of its love for you, and to afford you an asylum within it.

Consider and see !

II. POINT. *Hear* him complaining with eyes bathed in tears, not of his corporal sufferings, but of that awful abandonment which he endured as the greatest punishment of sin that he underwent. He complains in the presence of a number of persons, who might form an unfavourable opinion of his sanctity, especially as these were Jews who questioned his innocence and divinity.

Hear him complaining of his thirst, which was the greatest that man could have suffered, to punish all the organs of luxuriousness, intemperance, and to make the utmost recesses of his body, taste of his chalice.

Hear him cry out: "It is consummated," and that he has accomplished all that was foretold of him, and all that his Father had commanded him to do.

Hear, in fine, him commending his soul to his Father, in order to teach you how to die.

Consider and see !

III. POINT. *Consider* attentively why the Son of God was abandoned by his Father on

the cross. It was because he had engaged to satisfy for our sins, and to bear their punishment, which principally consists in being abandoned by God. By it also he merited for us the grace never to be abandoned either in life, or at death, unless we ourselves prove unfaithful.

Consider why he suffers so great a thirst. It is to avenge on himself our excesses and intemperance in eating and drinking, and that there might be no portion of his being that was not afflicted and tormented for our sins. He had another, and still greater thirst, that of our salvation, and this thirst of the soul made him suffer much more than that of the body.

Consider why he died. It was to bear the punishment of man whom sin had subjected to death ; it was to shew us that he was truly man, like ourselves ; it was to destroy the empire of death and to confer on us immortality, by a resurrection like to his own ; it was, in fine, to teach us to die to sin, that, as St. Paul says, we may live to grace.

Consider why he died upon a cross. It was to take from us the fear and apprehension of death, there being no death more infamous or more cruel than his ; it was to repair on a tree the sin of which Adam had been guilty, in eating

of the fruit of the forbidden tree. He died on Calvary, because, according to the sentiment of many of the fathers, the head of the first man was buried there ; and because it was there that Isaac, who was a figure of our Saviour, was brought to be sacrificed. He died at Jerusalem, because it was the capital of Judea, and the place appointed by God for offering sacrifices.

Consider what is the grievousness of mortal sin, which could not be atoned for but by the death of a God.

Consider, in fine, the charity of the Eternal Father, the goodness of his Son our Redeemer, and the affliction of the Holy Virgin, when she saw him expire, and heard those around her saying : *he is dead !*

AFFECTIONS.

Unless your heart be harder than the rock, break forth into sighs and tears. Mingle your tears with the blood of Jesus. Manifest the regret you feel at having been the cause of his death, and detest your sins, which have deprived him of life. The tears of the heart are more acceptable to him than those of the eyes.

Thank this divine Saviour, for having loved

you so excessively as to suffer himself to be abandoned by his Father in death, in order to merit for you the grace not to be abandoned at your departure hence ; and for having sacrificed himself for you to the justice of God, irritated by your sins.

Make an act of hope in God's mercy, that in consideration of his Son, he will pardon you your sins and admit you into Paradise.

Make an oblation of your life to him, and voluntarily accept of death, to honour God by the oblation of what you most value, to acknowledge the infinite benefits he has conferred on you, to satisfy his justice, to testify your love for him, to imitate his, and to have part in his glorious resurrection.

Protest to him, in the presence of the Holy Virgin, that you never more will put him to death, by crucifying him in your heart by mortal sin ; but that you will make his spirit live within you, since it is to impart to you this spiritual life, that he expired in such excruciating agony.

PRAYER.

Approach, my soul ! to the cross of thy Sa-

viour : regard thy king on his throne, thy Judge on his tribunal, thy High-priest on his altar, thy teacher on his seat of instruction.

Approach with confidence the throne of his goodness : look at what thou hast done ; consider what thou art worth, and what thou owest. Thou art worth the life of a God, and thou owest thy life to thy God. Fear not to present thyself to him whom thou hast put to death. It is not a lion, but a most gentle lamb, that has offered himself for thee. If he inclines the head, it is to kiss thee ; if his arms are stretched out, it is to embrace thee ; if his heart is opened, it is to let thee in ; if he is nailed to a cross, it is to set thee at liberty.

O Divine Saviour ! to what condition has thy love reduced thee ; to what condition has the cruelty of men brought thee ? I can no longer doubt of thy love ; I behold thy heart through that great wound which they have made in thy side. Alas ! when I consider my sins I have every thing to fear ; but when I reflect on thy bounty I have every thing to hope. Oh what a terrible thing it is to fall into the hands of a living God ; but what a sweet thing to fall into the hands of a dying God, and who dies for love of

his executioner. How shall I acknowledge such great love !

I thank thee with all the powers of my soul, with all the affection of my heart, for having been pleased to die for me, and for having sacrificed thyself to the justice of thy Father, to deliver me from the eternal punishment my sins deserved. I thank thy sacred heart with having loved me with such tenderness, as to deprive itself of all the consolations of life, and to plunge into an ocean of bitterness, in order to merit for me the joys of Paradise. I thank thy sweet and charming eyes, for having shed so many tears and for having extinguished the fire of God's indignation which my sins had enkindled. I thank thy sacred mouth, for having drunk vinegar and gall to punish my gluttony and intemperance. I thank thy adorable head, for having vouchsafed to be pierced with so many painful thorns, to heal the wounds of my ambition. I thank thy beneficent hands, and thy loving and lovely feet, for having been pierced with gross nails to repair the evils which I committed, and the neglect I have had to attach myself to thy service. I thank, in fine, thy pure and virginal flesh, for having submitted to be torn by stripes,

in order to expiate the impure pleasures and abominable uncleanness of ours.

O sweetest Jesus ! I acknowledge that I am the cause of thy death, and that it is I who have made thee suffer such cruel torments. Would that I could testify my sorrow by the effusion of my blood ! Would that I could die for thee, as thou hast died for me ! Yes ! this I can do, for although necessity compels me die, I will make of it an act of virtue. Yes, dear Lord, I will die for thee, as thou hast died for me. Like thee. I pardon all who have injured me. I devote myself and commend myself to thy Holy Mother. I yield up my spirit into thy hands, to be by thee presented to God thy Father.

O Jesus ! do not suffer thyself to be deprived of my soul, which thou hast purchased at so great a price : do not abandon me when I shall be abandoned by every one else. Say to thy Holy Mother, to whom thou hast commended me, that I am her child, and that she should have care of me. O Jesus ! remember me, as thou didst remember the good thief ; and when about to quit this world, may I deserve to hear from thee this consoling assurance ; " This day thou shalt be with me in Paradise." Amen.

INSTRUCTIONS AND PRACTICES.

Suffer dryness, languor, disgust, and the loss of God's sensible presence, in your spiritual exercises—in order to honour the abandonment of Jesus on the cross. Be willing to be forsaken by men, and be prepared to die, like Jesus, in utter destitution, and in an entire privation of all consolations, both divine and human.

Mortify your taste by partaking of something bitter, or abstaining from something that is palatable, in memory of the gall and vinegar with which the thirst of Jesus was assuaged.

Accept of death, both as regards itself, and the time, manner, and place in which it may happen; and prepare yourself for it, to-day, as if this were to be the last day of your life.

Be, like your divine Saviour, obedient unto death, even unto the death of the cross: and not only obey God, but also men, who are the ministers of his justice and goodness.

Cause Jesus Christ to live in your heart by grace, peace, gentleness, and patience; this is the most acceptable consolation you can afford him in his sufferings, and the most adequate return you can make him.

Die to the world, die to vanity, die to your

evil inclinations, die, in a word, to all your desires. Remember that you are dead, and that you ought only to live in God, and for God, who has redeemed you at a great price.

Visit the Holy Sacrament, if possible, to-day ; and make your spiritual confession to Jesus Christ, as if you were at the foot of the cross.

ELEVENTH MEDITATION.

JESUS IS TAKEN DOWN FROM THE CROSS AND BURIED.

AND when evening was now come, Joseph of Arimathea, a noble counsellor, who was also himself looking for the kingdom of God, came and went in boldly to Pilate, and begged the body of Jesus. But Pilate wondered that he should be already dead, and sending for the centurion, he asked him, if he were already dead. And when he had understood it by the centurion, he gave the body to Joseph, who took it down from the cross, with Nicodemus, who brought a mixture of myrrh and aloes, about an hundred pound weight. They took, therefore

the body of Jesus, and bound it in linen cloths, with the spices. Now there was in the place where he was crucified, a garden : and in the garden, a new sepulchre, wherein no man yet had been laid. There, therefore, they laid Jesus, because the sepulchre was nigh at hand. And he (Joseph) rolled a stone to the door of the sepulchre.

EXPLANATION.

The Jews intended to throw the body of Jesus Christ into the sewer, in the neighbouring valley where they had thrown the two thieves ; but God frustrated their design, and inspired a holy man named Joseph, with the thought and courage to ask this sacred body of Pilate ; because as he had been put to death by order of the magistrates, no one dared take the body away without their permission. Having obtained this permission, he took it down from the cross, along with Nicodemus, who was the same that went formerly to see our Lord at night. Among the Jews, men washed and buried the bodies of men, and women performed these services to those of their own sex. On this account, it was St. John, Nicodemus, and Joseph, who buried

the body of our Lord. As for the holy women they observed the place where it was placed, as St. Mark and St. Luke observe, in order to embalm it after the Sabbath.

EMPLOYMENT OF THE SOUL.

Come and see !

I. POINT. See the centurion, after the death of Jesus, opening his side with a lance, and observe, how blood and water flow from the wound.

See how courageously Joseph of Arimathea enters into Pilate's palace, and asks for the body of Jesus ; and also how Nicodemus, who dared not declare himself a disciple of Christ during his life, now openly avows his belief in him, after his death.

See how both take down the sacred body from the cross ; how the Holy Virgin receives it in her arms ; how she looks at it, kisses it, and embalms it in her tears ! how St. John and Mary Magdalene kiss the hands and feet, while they dissolve in tears at the sight.

See how the body of Jesus is brought from Calvary ; put in a new and white winding-sheet

and bound up, according to the custom of the Jews. A veil is put on the face, and the body is embalmed with precious ointments.

Hearken daughter, and see !

II. POINT. *Hear* what the Son of God says by David: "My soul is filled with evils: and my life hath drawn nigh to hell. I am counted among them that go down to the pit; I am become as a man without help, free among the dead. They have laid me in the lower pit; in the dark places, and in the shadow of death."*

Hear the lamentation of the Holy Virgin on beholding the body of her Son, covered all over with wounds, and bathed in its own blood.

Hear what St. Paul says, that by baptism we have died and are buried with Christ, and that our life ought to be hidden with Christ in God.

Consider and see !

III. POINT. *Consider* why God permitted a soldier to open the side of Jesus, and to pierce his heart. 1stly. To render his death unques-

* Ps. lxxxvii. 4—7.

tionable, and, consequently, his resurrection more certain. 2ndly. To form out of it the body of the Holy Church, as he drew Eve out of the body of Adam. 3rdly. To give authority to our sacraments of Baptism and the Eucharist, typified by the water and blood, whose source was in the heart and side of Jesus. 4thly. To discover to us his bowels of mercy, and to give us one day, his heart wounded for our love. 5thly. To console us in our afflictions, and to afford us a certain asylum in all our sufferings.

Consider the zeal, the courage, and devotion of Joseph of Arimathea, who openly declares himself the disciple of a crucified man, who had been put to death by public justice, while the apostles lay concealed and dared not to appear. He demands the body of Jesus from Pilate, and thus silently condemns the impiety and iniquity of this judge. He does not fear to be arrested and cast into prison ; nor is he deterred by the wrath of the priests and the frenzy of the populace. He ascends an infamous gibbet, although he was a man of rank ; and having brought down the body, lays it in his sepulchre.

Consider the happiness of this good man, to whom the body of Jesus was given ; for according to the laws of the world, it belonged to the

public authority, and as Pilate gave it to Joseph, this latter became the legitimate owner of it.

Consider that our Lord did not come down from the cross until after his death ; and that he did not detach himself from it, but was taken down from it by men. Thus also we should die on the cross, and not quit it until after death, whatever solicitation the world, the flesh, and the devil may make to us, to detach ourselves from it. In descending from it, we must fall into the arms of Mary.

Consider in fine, that a true Christian ought to be dead, like Jesus Christ, and to let himself be treated as a dead man, who has neither motion, nor sentiment, whatever he may suffer or undergo. The Holy Sacrifice of the Mass is the representation of the death of Jesus Christ : let him, then, descend into your hearts by communion, after having been sacrificed on the altar by the consecration.

AFFECTIONS.

Adore this sacred body, kiss its wounds, and wash them with your tears.

Thank our Lord for having vouchsafed not only to die, but to be buried and closed up in a

sepulchre : thank his holy soul, for having been so far humbled as to descend to hell, in order to draw you thence.

Tremble at the sight of this sacred body, whose blood proclaims you to be the sinner that killed it. Conceive a horror for your sins, which have caused a God to die ; accept of death, and of all the sufferings of this life in punishment of them.

Conceive great hope of God's mercy, since it is to save you that his beloved Son has transferred to you all the merits he has acquired by his sufferings and death.

Love him who has loved you so excessively as to give his life for you ; and unless you wish to be the most ungrateful of men, make him live in your heart, which is what he most desires, and the only return he demands for all the benefits he has conferred on you.

Protest to him that, henceforward, you will live for him alone, and that you will faithfully observe his commandments ; and that since he prefers to live in your heart to his own temporal life, you never more will commit mortal sin, which takes from him this life of your soul which he has purchased at the price of his blood.

PRAYER.

Adorable Jesus! sacred victim, wounded and immolated on the cross through love for me! I open my arms to receive thee, and to rest thee in my heart, after so many labours which thou hast suffered on earth.

O Saviour Jesus! now indeed thou art a hidden God, and art scarcely known by any one; now thou art such as thou didst wish to be,—a grain of wheat broken by all the evils of this life, and deposited in the earth to spring up after a few days.

O happy Joseph! whom God has so highly favoured; O sacred hands! which detached the body of Jesus from the cross, and deposited it in the arms of his holy Mother. What Christian is so unnatural and so unworthy of the title, as to refuse to receive this sacred body, presented to him by the hands of the priest, and who will not give it an abiding place in his heart. Happy, thrice happy he, who receives this body worthily! for this body then belongs to him, being given to him, not by Pilate, but by the Eternal Father.

O most meek Lamb, immolated for our sins! as thou hast been so cruelly bound by thy exe-

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eutioners, thou dost merit to bear the sceptre of the divinity; as thou has been crowned with thorns, and thy face defiled with spittle, thou didst merit to bear eternally a crown of glory : as thou hast been stripped of thy clothes, and stretched on the cross, thou dost merit to be robed in honour, and seated on the throne of thy Father : as thou hast been loaded with insults and maledictions thou dost merit to receive the praises and benedictions of all creatures; as thou hast died for the salvation of all men, thou hast merited to live in the hearts of all.

Arise, my glory ! arise my lyre and my harp ! Is the house of death a suitable abode for life ? Quit this stone sepulchre, this hard rock ; and come, repose in my heart. It is a tomb prepared for thy holy humanity, purified and renewed by penitence, embalmed with the perfume of all virtues, especially by patience, which is the myrrh and aloes that were always so agreeable to thee. My soul, alas, is in the upper hell, where it is plunged in the darkness and in the shadows of death, ready to fall into the lower hell unless thou dost withdraw me from the danger.

Come, then, divine Liberator ! and deliver me rather from the servitude of Satan. Burst the

gates of this infernal prison ; shed on my soul a ray of thy light which dispels all darkness ; break the chains of the demon, which so long have held me captive. Make me have a part in thy glorious resurrection : draw me out of this mortal tomb, where my wounded soul sleeps among the dead. "My lips shall greatly rejoice when I shall sing to thee, and my soul which thou hast redeemed."*

INSTRUCTIONS AND PRACTICES.

Look on yourselves with St. Paul, as persons dead to this world, and who live only to God.

If you have died with Jesus Christ, you shall live and reign with him.

Pilate gives the body of Jesus Christ to Joseph ; and there are some who refuse it to those who seek for it. What shall I do with Jesus, said this iniquitous judge ? And what shall be done with the body of Jesus on our altars, if no one receives it ?

When you are preparing for communion, regard your heart as the sepulchre in which the body of Jesus Christ is about to be laid. Prepare a white shroud, and all manner of perfumes

* Ps. lxx. 23.

to embalm it,—by purity of conscience and acts of the various virtues. Conceal yourself in its wounds, and fly for protection to them in your temptations.

Consider the Holy Virgin, and keep her company. When her son conceals himself from you in prayer, lose not faith nor hope, like the worst part of the disciples ; but remain firm, and wait until his resurrection in your heart.

Go down with his holy soul into Limbo, and beg God, this day, to release some soul out of Purgatory : thus you will in some manner be a Saviour and Redeemer.

TWELFTH AND THIRTEENTH MEDITATIONS.

JESUS CHRIST ARISEN FROM THE DEAD.

The twelfth meditation will be on the apparition of Jesus Christ to his Holy Mother. *See* what he does ; *hear* what he says ; and *consider* the joy of the Holy Virgin, with affections of joy, thanksgiving, and love.

The thirteenth meditation may be made on the apparition of the Son of God to his apostles,

assembled in the hall, where he enters, although the doors were closed; and where he makes them touch his wounds. *See; hear; consider;* touch these sacred wounds, and impress them in your heart.

In the same manner we may meditate on all the other mysteries of the life of our Lord;—his Nativity, Epiphany, Presentation in the Temple, the miracle at Cana of Galilee, his temptation in the desert, his last supper, his ascension, and final coming. *See* what is done; *hear* what is said; and make reflections on the acts and words you shall see and hear.

THE LITANY OF THE PASSION OF JESUS CHRIST.

Lord, have mercy upon us.	
Christ, have mercy upon us.	
Lord, have mercy upon us.	
Christ, hear us.	
Christ, graciously hear us.	
God the Father of heaven,	
God the Son, Redeemer of the world,	
God the Holy Ghost,	
Holy Trinity, one God,	
Jesus Christ, who for our redemption camest down	
from heaven,	
Jesus Christ, who didst vouchsafe to be born of the	
glorious Virgin Mary,	

}

Have mercy upon us

Jesus Christ, who for us didst take the form of a
 servant,
 Jesus Christ, who wast laid in the manger,
 Jesus Christ, who didst not abhor the weeping sinner,
 Jesus Christ, who didst macerate thy body with
 hunger and thirst,
 Jesus Christ, who wast tempted and mocked by the
 Jews,
 Jesus Christ, who didst continue in prayer for us,
 even till thou didst sweat blood,
 Jesus Christ, who didst suffer thyself to be betrayed
 with a kiss by Judas,
 Jesus Christ, who by the wicked Jews wast taken
 and cast down upon the ground,
 Jesus Christ, who didst suffer thyself to be led with
 thy hands bound behind thy back,
 Jesus Christ, who wast brought before the chief
 priests, and falsely accused,
 Jesus Christ, who wast smitten with blows and
 stripes upon the face,
 Jesus Christ, who wast mocked with divers re-
 proaches,
 Jesus Christ, who wast delivered to Pilate,
 Jesus Christ, who wast tied to the pillar and scourged
 even unto blood,
 Jesus Christ, who wast clad with a purple garment
 by the soldiers,
 Jesus Christ, who wast crowned with the most sharp
 thorns,
 Jesus Christ, who didst often hear those cruel words,
 Away with him, crucify him,
 Jesus Christ, who being wearied and burdened didst
 bear the most hard wood of the cross,
 Jesus Christ, who being lifted up upon the cross,
 wast made the companion of thieves,
 Jesus Christ, who having thy hands and feet nailed
 to the cross, wast blasphemed by those that pass-
 ed by,

Have mercy upon us.

Jesus Christ, whose beautiful face was made, as it were, leprous,	} Have mercy upon us.
Jesus Christ, who didst pray to thy Father for thy crucifiers, and graciously didst hear the thief upon the cross,	
Jesus Christ, who didst recommend thy most dear Mother to St. John,	
Jesus Christ, who wast pierced with a spear, and redeemest the world with thine own blood,	
Jesus Christ, who wast buried in a tomb,	
Jesus Christ, who didst rise from the dead the third day,	
Jesus Christ, who forty days afterwards didst ascend into heaven,	
Jesus Christ, who sittest at the right hand of the Father,	
Jesus Christ, who art come to judge the living and the dead,	
Lamb of God, who takest away the sins of the world; spare us, O Lord.	
Lamb of God, who takest away the sins of the world; hear us, O Lord.	
Lamb of God, who takest away the sins of the world; have mercy upon us.	
Christ, hear us.	
Christ, graciously hear us.	
Lord, have mercy on us.	
Christ, have mercy on us.	
Lord, have mercy on us.	
Our Father, &c.	

LET US PRAY.

Look down, O Lord, we beseech thee, upon this thy family, for whose sake our Lord Jesus Christ was pleased to be delivered into the hands of the wicked, and suffer the torments of the cross, who livest and reignest, world without end.—Amen.

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